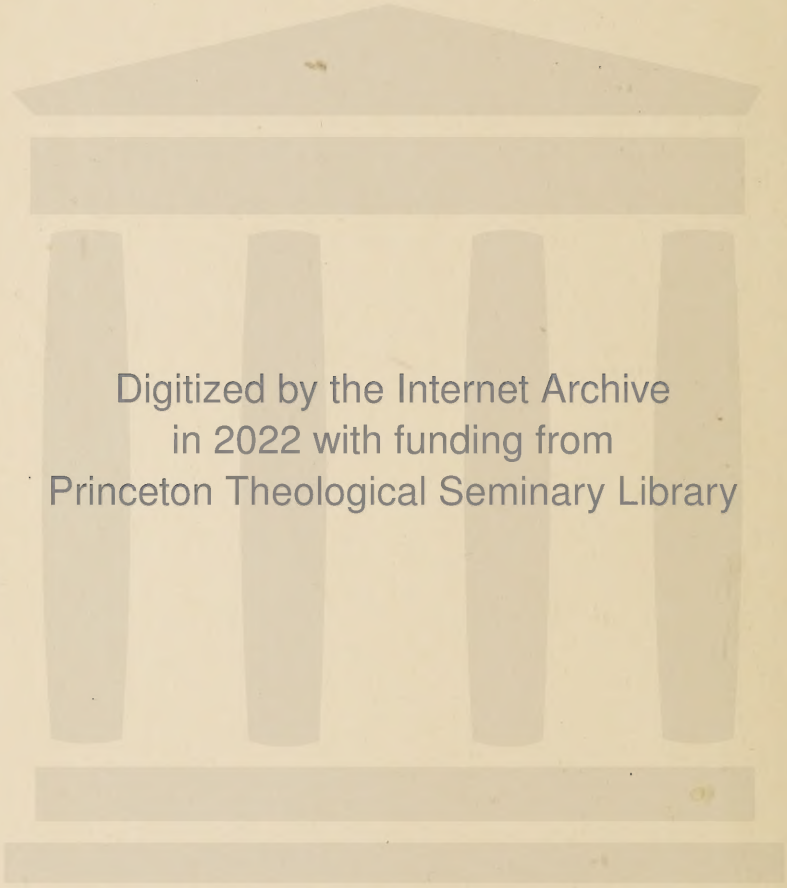
Division BS2525
Section .V92


Digitized by the Internet Archive
in 2022 with funding from
Princeton Theological Seminary Library

https://archive.org/details/writingsofnewtes00voll

The Writings of the New Testament In Their Historical Setting

BY PHILIP VOLLMER, Ph.D.

THE WRITINGS OF THE NEW TESTAMENT in Their Historical Setting. Cloth, $1.50.

NEW TESTAMENT SOCIOLOGY. Cloth, $2.25.

THE MODERN STUDENT'S LIFE OF CHRIST. Cloth, $1.50.

LIBRARY OF PRINCETON
NOV 20 1924
SEMINARY

The Writings of the New Testament

In Their Historical Setting

An Outline Guide for the Study of the New Testament

By

PHILIP VOLLMER, Ph.D., D.D.

Professor in Eden Theological Seminary, St. Louis, Mo.

Author of "The Modern Student's Life of Christ," "New Testament Sociology," "John Calvin," "The Reformation a Liberating Force," etc.

NEW YORK CHICAGO

Fleming H. Revell Company

LONDON AND EDINBURGH

Copyright, 1924, by
FLEMING H. REVELL COMPANY

Printed in the United States of America

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

Foreword

THIS book is intended as a help in the study of the New Testament books from the historical point of view, and its aim is to assist in promoting more thorough Bible knowledge.

It has been primarily arranged for the use of *advanced* Bible work in higher institutions of learning, adult Sunday School classes, Teacher Training institutes and similar groups of Bible students. But by omitting Parts I and IV, and condensing some other parts, the book will also serve as a safe guide for more *elementary* studies of the subjects treated therein.

In order to encourage self-activity on the part of the student, the material has been set forth in *syllabus form,* calling for further explanations, side-reading, papers and discussions.

In view of the general lack of accurate Bible knowledge among modern Christians, we would advise devoting most of the available time to the reading of each N. T. *book itself,* in the order studied, and to the writing of original summaries of its main contents, rather than to the intricacies of critical theories *about* the *book.* Critical questions are therefore discussed only where a real problem presents itself. Students in-

clined to specialize in N. T. criticism, will find in the book copious references to reliable literature on all phases of the subject.

PHILIP VOLLMER.

Eden Theological Seminary,
St. Louis, Mo.

Contents

PART I

Historical Introduction to the New Testament Writings

I.	Introduction	9
II.	Geography of the World of Jesus and the Apostolic Church	13
III.	The Political World of Jesus and the Apostolic Church	20
IV.	The Intellectual and Cultural World of Christ and His Apostles . . .	29
V.	The Religious World of Jesus and the Apostles	38
VI.	Social and Moral Conditions in the First Century	51

PART II

General Introduction to the New Testament

VII.	Character, Name and Classification of the New Testament Writings . . .	57
VIII.	Original Language and Form of the New Testament	61
IX.	New Testament Textual Criticism . .	66
X.	Higher Criticism of the New Testament .	76
XI.	The New Testament Canon	85
XII.	Translations and Circulation of the New Testament	90
XIII.	The Interpretation of the New Testament .	93

PART III

Special Introduction to the New Testament

XIV.	General Aspects of the Four Gospels	101
XV.	The Three Synoptic Gospels and the Synoptic Problem	107
XVI.	John's Gospel and the Book of Acts	118
XVII.	General Aspects of the New Testament Epistles	125
XVIII.	Life and Work of St. Paul	130
XIX.	The First Chronological Group of Paul's Epistles	143
XX.	The Second Chronological Group of Paul's Epistles	147
XXI.	The Third Chronological Group of Paul's Epistles	164
XXII.	The Fourth Chronological Group of Paul's Epistles	171
XXIII.	The Epistle to the Hebrews	177
XXIV.	The Seven General Epistles	181
XXV.	The Prophetic Book of Revelation	193

PART IV

Variety in the Unity of the New Testament Writings

XXVI.	Difference Between New Testament and Systematic Theology	201
XXVII.	Description of the New Testament Types of Teaching	206
XXVIII.	History, Value and Method of the New Testament Theology	212
XXIX.	Historical Roots of the New Testament Teaching	217

PART I

Historical Introduction to The New Testament Writings

CHAPTER I

INTRODUCTION

Literature:
Schaff-Herzog, "New Encyclopædia," II, 178.
Schaff, "Theological Propædeutics," pp. 93, 151.
Bassermann, "Wie Studiert Man Theologie," pp. 21-79.
Lemme, "Theological Encyclopædie," p. 68.
Buechsel, "Wie studiert Man das Neue Testament."

Definition of the Subject

The scientific term of the subject discussed in this book is *New Testament Introduction,* by which is understood that subdivision of exegetical theology which treats of the history of the N. T. literature.

Note:—The place of New Testament Introduction in the organism of the various theological departments may be learned from the following general survey of the theological science as a whole:

I. *Exegetical Theology.*

1. Biblical Philology.
2. Biblical Archæology. (Description of Bible lands and people.)
3. Old and New Testament Introduction and Criticism.
4. Biblical Hermeneutics. (Laws of interpretation and exposition of text.)
5. Bible History. (O. T. H.; Life of Christ; and Ap. Age.)

6. Biblical Theology. (Summary of results of exegesis.)
7. Biblical Sociology of the Old and New Testaments.

II. *Historical Theology.*

1. General Church History. (From the end of the Apostolic Age.)
2. History of Missions.
3. History of Dogma. (His. of development of the doctrines, as *e. g.,* the deity of Christ; the Lord's Supper; Justification, etc.)

III. *Systematical Theology.*

1. Theo. Encyclopædia. (A general survey of all theological branches.)
2. Apologetics. (Theory of defense of Christianity.)
3. Dogmatics. (Science of the Christian Religion.)
4. Symbolics. (Comparison of the chief official creeds of Christendom, either in an irenic or a polemic spirit.)
5. Christian Ethics. (Theory of Christian morality.)

IV. *Practical Theology.*

1. Religious Education, including catechetics. (Principles and theory of instruction in the Christian Faith.)
2. Homiletics. (Theory of Preaching.)
3. Liturgics. (Theory of Christian Worship.)
4. Poimenics or Pastoral Theology. (Survey of the work of the minister as pastor.)
5. Guberneutics. (Church Government.)

It is proposed to treat N. T. Introduction under the following four headings:

I. *Historical Introduction to the N. T.*—The books of the N. T., like all other writings, are products of their own times, containing frequent allusions to the geographical, historical, cultural, social, moral and religious conditions of the times and places in which they originated. They cannot therefore be adequately understood without some knowledge of their historical setting. Hence, a general survey of the historical background will lighten up the contents of the New Testament

collection as a whole as well as each individual book and its separate passages.

II. *General Introduction,* which treats of the N. T. viewed as a whole: of its name, divisions, language, sources, criticism, canon and interpretation.

III. *Special Introduction,* which treats of each book separately: of its authorship, credibility, integrity, sources, purpose, readers, time and place of composition, analysis, etc.

Note—The modern name for general and special introduction is "Biblical Criticism," which will be further explained in Parts II and III of this book.

IV. *Theological Introduction,* which aims to exhibit the *variety* in the unity of N. T. teaching: the different types and individual manner in which the various authors give expression to the one Gospel fundamental to all of them.

Note—We repeat that Part III constitutes the chief subject of this book; so that in case time is lacking, any of the other parts may be entirely omitted or assigned for rapid perusal. (See "Foreword.")

A Working Library

In addition to the books recommended in the different chapters, special attention is here called to some of the best reference works which contain reliable information in condensed and therefore money- and time-saving form on every subject treated in this syllabus.

(1) Bible Dictionaries in *one volume*—by Davis, Hastings, Smith, Shailer Mathews, Guthe ("Kurzes Bibelwörterbuch") and others.

(2) *Larger Bible dictionaries and encyclopaedias,* such as:
Hastings, "Dictionary of the Bible" (4 vols. and supplement).
Hastings, "Dictionary of Christ and the Gospels" (2 vols.).
Hastings, "Dictionary of the Apostolic Church" (2 vols.).
Hastings, "Encyclopædia of Religion and Ethics" (12 vols.).
"International Standard Bible Dictionary" (5 vols.).
"Encyclopædia Biblica" (4 vols.).
The New Schaff-Herzog "Encyclopædia of Religious Knowledge" (13 vols.).
Hauck-Herzog, "Realencyclopædie für prot. Theologie und Kirche" (22 vols.).
(3) *Bible Concordances,* by Cruden, Young, Calwer Bibelkonkordanz, Hazard (Concordance to the American Standard Bible).

CHAPTER II

GEOGRAPHY OF THE WORLD OF JESUS AND THE APOSTOLIC CHURCH

1. Geography of Palestine

Literature:

A map of Palestine should be carefully studied, or better, drawn by the student himself.

Consult a *Bible dictionary* on the various places.

Smith, W. W., "The Student's Historical Geography of the Holy Land."

General Aspects of Palestine. The physical world in which Jesus lived was Palestine. (1) *Names: Canaan,* before it became the home of Israel (Gen. 16: 3; 17: 8); *Israel,* from the Conquest till the Babylonian Captivity (2 Kings 5:2); *Judæa,* after the Babylonian Captivity (Neh. 5:14; Mark 1: 5); *Palestine* (from Philistia), since the days of Christ. Other designations: "The Land of Promise" (Heb. 11: 9), "The Holy Land" (Zech. 2: 12). (2) *Antiquity.* It is older than Greece and Rome. Abraham dwelt at Sychar 2,000 years before Christ rested at its well. Joshua conquered it 200 years before Troy fell. Solomon was dead 200 years before Romulus founded Rome in 754 B. C. Gideon and Achilles, Elijah and Homer were contemporaries. (3) *Location:* In Western Asia, bounded by Syria, Arabia, Egypt and the Mediterranean Sea. (4) *Extent:* In shape and size it is much like the state of New Hampshire. Including Perea, it contains

12,000 square miles; without it, about 9,000. Its seacoast from Tyre to Gaza is 140 miles long; its Jordan line, from Mt. Hermon to the south end of the Dead Sea is 156 miles. It is from 25 to 70 miles wide. (5) *Roads:* Four great highways, linking Asia, Europe and Africa, cross it. Up and down the coast road the great armies of the nations passed. Sennacherib, the Assyrian, Alexander of Macedon, Pompey, Titus, Saladin, Napoleon, generals during the World War, 1914–1918,—all led their armies over this highway. (6) *Fertility:* It was a land "flowing with milk and honey," and was cultivated like a garden to the very tops of the mountains. No modern land has been made to support so dense a population. Wheat, barley, the vine and the olive grew luxuriantly. (7) *Climate:* Palestine is semi-tropical, the heat being tempered by its mountains. Snow is rare and the winters are short.

Physical Divisions. (1) Along the Mediterranean lies the *seacoast plain,* two or three miles wide at the north, but widening as it goes southward, to nearly twenty miles at Gaza. (2) Crossing this are the *Shephelah* or foot hills; a terrace of low hills from 300 to 500 feet high. (3) Ascending these, we reach the *mountain region,* a range of mountains broken by ravines, varying from 2,500 to 3,000 feet in height. This region was the home of the Israelites in all their history. The plains and valleys were mainly foreign and heathen in their population. (4) Crossing the

mountains, we descend to the *Jordan Valley,* lower than the sea level, and from five to twenty miles wide. (5) Beyond the valley rises the *Eastern Table-land* with higher mountains but more level summits, and broken by fewer valleys. The mountains gradually decline to the great Syrian desert on the east.

Sacred Mountains. (1) *Quarantania,* the traditional mount of temptation, in the wilderness between Jerusalem and the Dead Sea. (2) *Mount of Beatitudes* (Horns of Hattin), the scene of the Sermon on the Mount, just west of the Sea of Galilee. (3) *Mount Tabor,* the traditional Mount of Transfiguration. (4) *Mount Hermon,* probably the real Mount of Transfiguration, thirty miles north of the Sea of Galilee. (5) *Calvary,* the place of the crucifixion, probably to the north of ancient Jerusalem. The Gospels simply call it "a place," not a mount.

Sacred Waters. (1) The *Jordan,* rising in Mount Hermon, flowing south, 130 miles, through Lake Merom, and the Sea of Galilee to the Dead Sea, narrow, swift, with occasional fords. (2) The *Sea of Galilee,* thirteen miles long and eight wide, encircled by a dense population. The only navigable water in Palestine. (Luke 5: 1—"Sea of Gennesaret"; John 6: 1—"Sea of Tiberias.") (3) The *Brook* Kedron, flowing between the Temple and the Mount of Olives, dry most of the year. (4) The *Pools of Siloam* and *Bethesda,* on the south and east of Jerusalem.

Political Divisions. In Christ's time Palestine was divided into three provinces, each having several subdivisions, some of the latter standing out rather prominently in the New Testament.

(1) *Judea,* the southernmost province. Being the largest province and the special home of the Jewish people it often gave its name to the whole land, as in Mark 1: 5; Luke 7: 17, Acts 10: 37. Places mentioned in the N. T.: — Jerusalem, Bethlehem, Bethany, Jericho.—The northern part of Judea is known as *Samaria,* which was not a separate province with a political organization, but only a district around the cities of Shechem and Samaria, extending neither to the Jordan nor to the Mediterranean, and of uncertain limits; governed from Judea, and inhabited by a composite people, partly Israelites, partly heathen in their origin. Prominent places:—Samaria, Sychar, Jacob's Well.—The southern part of Judea was *Idumea,* a narrow belt of rugged highlands, 100 miles long by 20 wide, stretching from the southeast of the Dead Sea, to the eastern arm of the Red Sea. It was the land of the Edomites, descendants of Esau.—The territory of Judea east of the Jordan and the Dead Sea is called in the N. T. "the borders of Judea, beyond the Jordan" (Matt. 19: 1; Mark 10: 1), from which our name for it, "*Perea*" (meaning "beyond") is derived. Prominent places: Bethany (A. V. Bethabara) and the fortress of Machærus.

(2) *Galilee,* north of Judea and west of the

Jordan (from the Hebrew "galil," "circle," or district), divided into Lower and Upper Galilee; inhabited by a brave, simple-hearted people, mainly Jews, but with many Gentiles among them. Hence called "Galilee of the Gentiles" (Isa. 9: 1–2; Matt. 4: 15, 16), hence also the contempt in which it was held at Jerusalem (John 7: 41, 52). Prominent places: Capernaum, Nazareth, Nain, West Bethsaida, Cana, Magdala, Tiberias.

(3) *Philip's Tetrarchy,* in the northeast, embracing five sections: Gaulanitis, Auranites, Trachonites, Batanea (Luke 3: 1). Prominent places: Bethsaida Julias, Cæsarea Philippi.

(4) Scattered throughout this province was *Decapolis* (Mark 7: 31), a league of ten Greek cities. According to Pliny, their names were Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, and Raphana.

2. Geography of the Apostolic Church

Literature:
Study a map of the Apostolic Age.
Consult a Bible dictionary on the various subjects.
Ramsey, "Historical Geography of Asia Minor."
Case, "Environment of Early Christianity," p. 48, on "The Mediterranean World in New Testament Times."
Harnack, "Mission and Expansion of Christianity in the First Three Centuries," II, p. 97.

Implicitly every one of the three *continents,* known to the ancients—Asia, Europe and Africa—is alluded to in the New Testament.

Of the important seas four are mentioned: (1) The Mediterranean Sea. Voyages on it are

referred to in Acts 9: 30; 13: 4; 21: 1, 2; 27: 3. (2) The Black Sea, north of Asia Minor. (3) The Ægean Sea, between Asia Minor and Greece. Voyages upon it in Acts 6: 11; 18: 18; 20: 13–15. (4) The Adriatic Sea, between Greece and Italy (Acts 27: 27).

Five **islands** are named: (1) Cyprus, in the northeast corner of the Mediterranean (Acts 4: 36; 13: 4). (2) Crete, south of the Ægean Sea, between Asia Minor and Greece (Acts 27: 7; Titus 1: 5). (3) Patmos, in the Ægean Sea, not far from Ephesus (Rev. 1: 9). (4) Sicily, southwest of Italy (Acts 28: 12). (5) Melita, now Malta, south of Italy (Acts 28: 1).

The different **provinces** mentioned may be arranged in four groups: (*a*) Those on the continent of *Europe* are: (1) Thrace, (2) Macedonia (Acts 14: 9, 10; 20: 1–3). (3) Greece, also called Achaia (Acts 18: 12; 20: 3). (4) Illyricum or Dalmatia (Rom. 15: 19). (5) Italy (Acts 27: 1). (6) Spain. (*b*) Those on the continent of *Africa* are: (1) Africa Proper. (2) Libya (Acts 2: 10). (3) Egypt (Matt. 2: 13). (*c*) Those on the continent of *Asia,* exclusive of Asia Minor, are: (1) Arabia, perhaps referring to the desert region, southeast of Palestine (Gal. 1: 17). (2) Judea, the Jewish name for all Palestine, in the New Testament period (Luke 1: 5). (3) Phœnicia (Mark 7: 24; Acts 15: 3; 21: 2). (4) Syria, north of Palestine (Acts 15: 41; 20: 3).

The fourteen **provinces in Asia Minor,** so

frequently mentioned in the Acts and Epistles, may be divided into four groups: (*a*) Three on the Black Sea, beginning on the east: (1) Pontus (Acts 18: 2). (2) Paphlagonia. (3) Bithynia (I Peter 1: 1). (*b*) Three on the Ægean Sea, beginning on the north. (4) Mysia (Acts 16: 17). (5) Lydia. (6) Caria. These three provinces together formed the important province known as "Asia" (Acts 2: 9; 19: 10). (*c*) Three on the Mediterranean Sea, beginning on the west: (7) Lycia (Acts 27: 5). (8) Pamphylia (Acts 13: 13). (9) Cilicia (Acts 21: 39). (*d*) Five in the interior: (10) On the north: Galatia (Gal. 1: 2). (11) On the east, Cappadocia (Acts 2: 9). (12) On the southeast, Lycaonia (Acts 14: 6). (13) On the southwest, Pisidia (Acts 13: 14). (14) On the west: Phrygia (Acts 16: 6).

CHAPTER III

THE POLITICAL WORLD OF JESUS AND THE APOSTOLIC CHURCH

Literature:
Bible Dictionaries on the various subjects.
Riggs, "A History of the Jewish People."
Farrar, "Early Days of Christianity," Chaps. 27, 29 (Jewish War).
Mathews, S., "A History of the N. T. Times."
Schürer, "The Jewish People in the Time of Jesus Christ."
Holtzmann, "Neutestamentliche Zeitgeschichte."
Josephus, "Antiquities," XX and XIII (Greek-Macedonian period).
Volimer, Philip, "The Modern Student's Life of Christ," pp. 8–18.
Read the O. T. books of Ezra, Nehemiah and Esther; also Books I and II Maccabees of the O. T. Apocrypha.

The Ancient Jews under Foreign Rule. When Christ was born, the Jews had been living under foreign rule for about seven hundred years, since 722 and 588 B. C., in the following succession.

(1) In 722 B. C. the *Assyrians* destroyed the northern kingdom of Israel and carried the ten tribes into the Assyrian captivity, where they were "lost," that is, assimilated with the heathen nations of the East, while in their former homeland there developed a people from the intermarriage between Jews and immigrant Gentiles, known as the Samaritans.

(2) The *Babylonian Rule,* about 50 years (588-

536 B. C.), from the Babylonian Captivity of the southern kingdom of Judea, to the Fall of Babylon through Cyrus. Jerusalem lay in ruins, and the godly Jews were homesick (Ps. 137).

(3) The *Persian Rule,* about 200 years (B. C. 536 to 330). Cyrus, the Persian, overthrew the Babylonian Empire and in 536 B. C. allowed the Jews to return and rebuild the Temple in Jerusalem. Only 42,360 Jews returned under Zerubbabel and Joshua, and laid the foundations of the Temple (Ezra 1: 64; 3: 10–13). The Samaritans offered to help, but were refused. Thereupon they accused the Jews of treason at the Persian court, which led to a cessation of the work for twelve years. In 516 the Temple was finally completed. In 458 Ezra was sent from Persia to Jerusalem, and in 445 came Nehemiah. Both men reorganized the national life (See their books in the O. T.).

(4) *Greek-Macedonian Rule.*—Nine years, 330-321 B. C. Alexander the Great destroyed the Persian Empire and ruled Palestine about nine years. He sent from Tyre to Jerusalem and demanded submission. When the Jews refused he marched against the city, but was pacified by a procession of priests coming to greet him. He treated the Jews with great kindness. After Alexander's death, Palestine became the bone of contention between Syria and Egypt.

(5) *Egyptian Rule,* 120 years (B. C. 321–198). Alexandria became the centre of Jewish influence.

In 285 occurred the translation of the O. T. into Greek, called the Septuagint (LXX).

(6) *Syrian Rule,* about 40 years (198–166 B. C.). King Antiochus Epiphanes ("The Illustrious," some called him, Epimanes—"The Madman"), oppressed the Jews most cruelly. His object was to extirpate the Jewish religion and force upon them Greek religion and culture. Jerusalem was twice sacked, the Temple desecrated by sacrificing swine on its altars, and finally closed. This treatment drove the Jews to revolt (168). After a two years' struggle, led by the priest Mattathias and his five sons, especially Judas Maccabæus ("hammer"), they gained their independence in B. C. 166.

(7) *Maccabean Independence,* 126 years (B. C. 166–40). Civil war, treachery, bloodshed and anarchy characterized this period of Asmonean rule (from "Hashman" the ancestor of Maccabæus). John Hyrcanus (135–105 B. C.) destroyed the Samaritan temple and forced the Idumeans to become Jews in religion.

Roman Rule Over Palestine. This came on gradually and was at first indirect. Antipater, an Idumean officer of wealth, influence and ability, acquired complete control over the feeble Maccabean priest-king, Hyrcanus II. When the latter and his brother Aristobulus could not agree on the succession, they appealed to the Roman general Pompey, who had just completed his victory over Syria and Pontus. In 63 B. C., Pompey came to

Jerusalem and decided for Hyrcanus. After the death of Pompey, Antipater saw that his advantage lay in supporting Julius Cæsar (Pompey's enemy) in his eastern campaign. In consequence, the latter conferred upon Antipater Roman citizenship and confirmed Hyrcanus in the high priesthood. Antipater made his son Herod governor of Galilee. In 43 B. C. Antipater was poisoned. In order to ally himself with the reigning Maccabean House, Herod married Mariamne, the granddaughter of Hyrcanus.

Rule of Herod the Great. In 40 B. C. the Roman senate appointed Herod king of Palestine. The Jews resisted desperately and it took Herod three years to capture Jerusalem, after which he killed Antigonus, the last of the Maccabean priest-kings, 45 of his most prominent opponents, including every member of the Sanhedrin but two, and several members of his own family. He was bitterly hated by the Jews for his cruelty, oppression and the introduction of pagan customs, erecting a theatre within, and an amphitheatre without the walls of Jerusalem, instituting games, and even gladiatorial combats with wild animals. From love of splendor, he enlarged and greatly beautified the Jewish Temple. He died in March, 4 B. C. (750 A. U. C.)

Rule of the Herodian Princes and Roman Governors in Palestine (4 B. C.–101 A. D.). During this period, the various sections of Palestine were governed by five Herodian princes and a num-

ber of Roman governors, in the following succession:

(1) *Judea,* including Samaria and Idumea, by Archelaus, son of Herod the Great (Matt. 2: 22), 4 B. C.–6 A. D.; by Roman governors, of whom Pilate was the fifth, 6–44 A. D.; by Agrippa I, grandson of Herod (Acts 12: 1, 21), 41–44; by Roman governors, 44–70:—Felix, 52–60 (Acts 23: 25) and Festus, 60–62 (Acts 24: 27).

(2) *Galilee and Perea.*—Herod Antipas, son of Herod the Great, 4 B. C.–39 A. D. (Luke 3: 1; 13: 32; 23: 7); Agrippa I, 39–44; the Roman governors of Judea, 44–70.

(3) *Northeastern Territory.*—Philip the Tetrarch, son of Herod the Great, 4 B. C.–33 A. D. (Luke 3: 1); the Roman governor of Syria, 33–37; Agrippa I, 37–44; the Roman governor of Judea, 44–49; Agrippa II, son of Agrippa I (Acts 25: 13), 49–101.

Note—Besides the six Herodian rulers, representing four generations, the following additional members of the Herodian family are also mentioned in the N. T.:—*Philip,* a son of Herod the Great, residing in Rome (Matt. 14: 3), *Bernice,* the oldest and *Drusilla,* the youngest daughter of Agrippa I, and sisters of Agrippa II (Acts 25: 13; 24: 24).

Method of Government and Taxation. The rule of the Romans and the Herodians was harsh and taxation oppressive. Usually the Romans farmed out the revenues of a district or on a certain article to a collector, called "publican," and the extortion resorted to by most of these contractors was only limited by the victim's ability to

pay. A Jew who held such a position was treated as a social outcast; first, because paying taxes of any amount to a heathen power was considered treason to Jehovah, their invisible King; second, because most of them were personally dishonest (Luke 15: 1–2).

Divisions, Names and Language. The Jewish nation was divided into *two sections:* The Jews in Palestine, and the Jews of the Dispersion. (1) The Jews living in Palestine enjoyed a considerable measure of home-rule, the amount of which was increased or diminished according to men and circumstances. This power lay in the hands of the high priest and the general or local Sanhedrins. The former was composed of seventy elders with the high priest as president, the Pharisees having the majority, while the Sadducees held the offices. They are called "*Hebrews,*" though the real Hebrew language was not generally understood any more, the Aramaic being the language of the land. Greek was used by most Palestinian Jews, including Christ and his Apostles.—(2) In the Apostolic Age the majority of the Jews were living outside of Palestine. They were called the "*dispersion,*" because they were scattered all over the Roman empire (John 7: 35; Acts 2: 10; James 1: 1; I Peter 1: 1). There were four sections of the Dispersion: (1) the original dispersion in Babylon; (2) in Syria and Asia Minor (Antioch); (3) in Egypt (Alexandria); (4) in the West (Rome). Because they used the Greek language

chiefly and adopted to some extent Greek customs and culture, they are known as "*Hellenists.*"

The Destruction of Jerusalem and the Temple. Back of many passages in the N. T. lies the dark foreboding of the destruction of Jerusalem (Luke 19: 43–44; Rev. 11: 1–2). For many years the Jews were in a chronic state of concealed rebellion, and when Rome, in 44 A. D., took the government of the whole of Palestine directly in its own hands, dissatisfaction rose to such fervor that matters drifted slowly but surely into open rebellion, which finally broke out in 66 A. D. It took the Roman legions four years to suppress it. By the spring of A. D. 70, Vespasian had conquered the whole country, except Jerusalem. This city he now turned over to his son, Titus, having meanwhile been proclaimed emperor. After a siege in which the frantic defenders endured unparalleled sufferings, the city was captured, razed to the ground, the Temple destroyed, the wretched survivors slain or sold into slavery, and the ruins occupied by a Roman garrison. Under Emperor Hadrian, in 133–135, another unsuccessful rebellion broke out under the leadership of *Bar-Cochbar,* and this time the Jewish state was completely destroyed and Jerusalem was razed to the ground.

History of the Roman Empire in the First Century. Though the name appears only twice in the Gospels (John 11: 48; 19: 20), Rome and the Romans formed a strong background to the action of the leading figures in the life of Christ

and the Apostolic Church, as is shown by numerous references (Matt. 22: 17; Mark 12: 14; Luke 2: 1; 3: 1; 20: 22; 23: 2; John 19: 12; Acts 18: 2; 25: 12; Rev. 13). A brief sketch of the Roman emperors will therefore be of great aid to the Bible student, the more so, as the exact succession and the years of their reign have in some cases a decisive bearing on the correct interpretation of passages like Revelation 17: 8, and others.

(1) *Augustus,* 31 B. C. to 14 A. D. (Luke 2: 1). The Temple of Janus was closed which was an indication that universal peace reigned throughout the world, when Jesus the "Prince of Peace" was born. The defeat of the Roman legions by Herrmann, 9 A. D., in the Teutoburg Forest, was the last serious attempt of the Romans to subjugate the Germans beyond the Rhine. He rebuilt and beautified Rome. (2) *Tiberius,* 14–37 (Luke 3: 1), a great military commander and at first an able ruler. By degrees, owing to dissensions with his wife, he became gloomy and suspicious and ended his life as a cruel and revengeful tyrant. He spent the last eight years of his life on the beautiful island of Capri. Under his reign Jesus died, and it is said that Pilate sent him a report of the trial. Of the people he said, "Let them hate me, provided they respect me." (3) *Caligula,* 37–41. His actions indicate insanity. He demanded divine honors, delighted in bloodshed, wished the Roman people might have only one neck so that he might cut it off with a single stroke, had his favorite horse appointed a Consul, built a bridge from the Capitoline hill to the Palatine in order to be nearer to the temple of Jupiter, whose equal he considered himself to be. His motto was, "Let the people hate me, provided they fear me." He drove the Jews to desperation by demanding that his statue be put into the Temple at Jerusalem. (4) *Claudius,* 41–54, a man of learning, but weak and the slave of his two wicked wives, the second of which poisoned him. Under him Britain was conquered, the great aqueducts at Rome completed, and the Jews expelled from Rome (Acts 18: 2). He laid down the significant principle: "It is right that men should live in the religion of their country." He instituted humane laws in behalf of slaves. For the first time in the history of Rome the killing

of a slave by his master was branded as a capital offense. (5) *Nero,* 54–68. He came to the throne at the age of seventeen years, as the result of the intrigues of his mother, Agrippina. For the first eight years of his reign he left the administration of affairs in the hands of the famous Burrus, the prefect of the Prætorian guard, and of his teacher Seneca, the Stoic philosopher, and matters went well. After the death of Burrus, in 62 A. D., Nero took hold of the government himself. He compelled Seneca to commit suicide and during the entire period following proved himself a knave beyond comparison, killing his mother, wife and brother. In 64, he set fire to Rome and put the blame on the Christians. This charge led to the first persecution of the Christians in 64–67, in which according to tradition Peter was crucified and Paul beheaded. When a revolution in the armies of Gaul, Spain and Germany broke out against him, he committed suicide, his last words being, "What a great artist dies with me." (Read "Quo Vadis.")—During the anarchy following Nero's suicide four emperors were crowned in quick succession (68–69). Concerning three of them: (6) Galba, (7) Otho, (8) Vitellius (69), interpreters are not agreed whether they should be counted in the enumeration implied in Rev. 17:8, because they were elected and deposed by corruption. (9) *Vespasian,* 69–79. He was the general in the war against the Jews at the time he was elected. He succeeded in restoring peace to the empire and in reorganizing the government, by curtailing the prerogatives of the old Roman nobles and giving representation in the Senate to the provinces and cities. He also built the famous Colosseum. (10) *Titus,* 79–81, the son of Vespasian, won all hearts by his justice and humanity. "I have lost a day," he would say, when he had passed a day without having done an act of kindness. The eruption of Mt. Vesuvius, destroying Herculaneum and Pompeii, occurred during his reign. (11) *Domitian,* 81–96, brother of Titus, a scholar expressing high moral sentiments, but nevertheless a tyrant of the worst type. He cited the relatives of Jesus to appear before him, because he had a suspicion that they might revive the claims of Jesus to the throne of David. During his reign the second of the ten great persecutions of the Christians occurred, during which he is said to have banished the Apostle John to Patmos.

CHAPTER IV

THE INTELLECTUAL AND CULTURAL WORLD OF CHRIST AND HIS APOSTLES

Literature:
Consult Bible dictionaries and encyclopædias on the various subjects.
Bennett, "Old Testament Introduction."
Davidson, "Theology of the Old Testament."
Charles, "Apocrypha and Pseudepiprapha of the Old Testament" (2 vol.).
Kautsch, "Die Apocryphen und Apocalyptiker des Alt. Test." (2 vol.).
Angus, "Environment of Early Christianity."
Case, "Evolution of Early Christianity," Chap. 3.
Vollmer, Philip, "The Dialectical Method of Socrates."
Ueberweg, "History of Philosophy," (2 vol.).

CHRISTIANITY arose in a highly developed intellectual age. The lands around the Mediterranean Sea had for millenniums been occupied successively by a variety of civilizations, by the Assyrians, Babylonians, the Hittites, Egyptians, Phœnicians, Jews, Greeks and Macedonians. Alexander the Great (336–323 B. C.) had diffused Greek civilization with its matchless language, literature, art, philosophy, and science all over the civilized world, so that in his day Greek culture had reached its highest point. History shows plainly that while God used the Jews as His instrument to furnish the *substance* of Christianity (John 4: 22), Greek-

Roman paganism, in the providence of God, contributed largely to its *form*. Without this coöperation Christianity would never have risen to the place of the universal world religion, but would have degenerated into a mere Jewish sect. The historical merit of Alexander the Great was that he attempted to unify all the cultural elements and establish a universal world culture, by a process of fusion, instead of following the method of ancient and modern conquerors of trying to destroy the civilization he found and impose his own upon the conquered people. Rome continued this process of unification and extended its results. The new type of culture is commonly called "Hellenistic," because Greek achievements formed its foundation.

The individual contributions of each of the three most important nations then holding sway, to this common world-culture may be briefly sketched as follows.

1. The Contribution of the Jews to World Culture

Jewish Type of Culture.—The Jews possessed, as the Talmud and the Old Testament show, a great mass of valid technical and general knowledge, but they lacked the power of logical abstraction. This showed itself in two ways: they could not frame definitions of objects but only gave descriptions, neither had they the right conception of law, but meant by law merely the precepts of a ruler. Consequently they had no real science and

philosophy and very little art; the latter being discouraged by the 2nd commandment.

Pre-Christian Judaism had developed two chief types of theology and philosophy: (1) *Pharisaic scribism* in Palestine and east of it—conservative and narrow. It was strenuously opposed to the spread of Greek culture, and some Rabbis pronounced a ban on all who studied "Greek wisdom." (2) *Hellenism or Alexandrianism,* which term denotes Judaism under the influence of Greek philosophy. The great leaders of this movement, Philo and others, made the ambitious attempt to show that there exists an entire harmony between the Old Testament Scriptures and Greek philosophy, making use of the allegorical method of interpretation. This Alexandrian type of teaching differed materially from Pharisaic rabbinism as to subject, general spirit and broad-mindedness. Angelology was highly developed, a hierarchy of angels being conceived of as the mediators between God and man, administering the world and culminating finally in a Logos. But Philo's Logos was nothing more than an adaptation to Jewish conceptions of Plato's "ideas" and the "imminent reason" of the Stoics.

Jewish Literature.—The specific Jewish contribution to world culture consisted mainly in their rich literature which falls into five classes:—(1) The *Old Testament canon,* which was probably collected and closed by Ezra and other scribes. About 285 B. C. these books were translated into

Greek and are known as the Septuagint (LXX).—(2) The *Apocrypha* ("hidden," referring to suspected authorship, but generally meaning only extra-canonical), form a group of 14 or 17 books written in the Greek language between 200 B. C. and the time of Christ. They are the product of the Hellenistic Jews, incorporated into the LXX, but excluded from the Hebrew Canon. Their titles are I & II Esdras, Tobit, Judith, Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Jeremy, Song of the Three Children, Susanna, Bel and the Dragon, Prayer of Manassas and I to IV Maccabees.—(3) The *Apocalyptic books* ("uncover,") the most important of which are the book of Enoch, Secrets of Enoch, Book of Jubilees, Testament of the Twelve Patriarchs, Psalms of Solomon, Sibylline Oracles, Assumption of Moses. Their common characteristics are: the vision form, expressed in symbolical figures, phantastic beasts and mystic numbers, a highly developed angelology, pseudonymity (False name of authors), a "pessimistic optimism," peculiar theological ideas on sin, the Messiah, resurrection, judgment, punishment, reward, restoration of the world. The influence of these books on the N. T. is shown in the *form* of whole N. T. books, (Rev.), or of parts (Matt. 24; II Thess. 2: 2–12); in prominent phrases, as "Son of Man," (Dan. 7: 13), "day of judgment"; in quotations (Jude 14, from Enoch; Jude 9, from Ass. of Moses). Some of their subject-matter is freely adopted

and spiritualized in the N. T.—(4) *General Jewish Literature.*—(1) *Philo's* works (20 B. C.–53 A. D.), who was the most prominent exponent of Alexandrianism. His aim was to show the perfect harmony between Old Testament religion and Greek philosophy by the use of the allegorical method of interpretation which enabled him to explain away whatever seemed to obstruct the attainment of his object. John's Gospel may have borrowed from him the general idea of the logos (John 1: 1). (2) *Josephus* (37–103 A. D.), a Jewish priest, first a general of the Jewish rebels in Galilee, later a protégé of Titus. He wrote: 1. Antiquities, the History of the Jews, 2. Jewish War, 3. Against Apion, and 4. An Autobiography. He wrote in Greek and Aramaic and his works serve the N. T. student greatly with reference to names, dates and the historical background in general.—(5) The *Talmud* ("doctrine," from the Hebrew "lamad"—he has learned) is an enormous collection of all kinds of Jewish traditions, divided into (1) the Talmud of Jerusalem and (2) the Talmud of Babylon. Each collection is divided into (1) the *Mishna,* or second law, consisting of Rabbinical interpretations of the Mosaic law and other traditions, and (2) the *Gemara,* being comments by rabbis on the text of the Mishna. (For selections, see Edersheim, "In the Days of Christ," 309.)

2. Greek Contributions to World Culture

Greece contributed to civilization a most beautiful, pliable *language* as a means of world communication and thus greatly facilitated the spread of the Gospel.

Greek art, literature and philosophy ruled the world in which Christ lived absolutely, as they still do ours to a large extent. Especially in their philosophy and theology they grappled with the three never dying problems of ontology, epistemology and of ethics, raising the important questions: What are the ultimate factors that account for the origin of the world and its continuance; what is truth; is it mere opinion; can man acquire a knowledge of ultimate reality; are our senses trustworthy; and if they are, how may the many differences of opinion on the same subject be explained; what is the summum bonum; how may we get rid of tradition and breathe the purer air of liberty as to ethical standards?

The *three most influential schools of philosophy* in the first century were the Epicureans, the Cynics and the Stoics.—(1) *The Epicureans* were free thinking scientists, holding that matter was the only ultimate reality and that the senses were the only guides to be trusted in the quest for truth. All the current superstitions they unhesitatingly threw overboard. They were ready to grant that the gods existed, but not that they exerted any direct influence on the life of men. The crowning virtue of the Epicureans was their sturdy loyalty

to facts as they saw them. Their philosophy, however, was cold, entirely devoid of higher inspiration. (Paul at Athens).—(2) *Cynicism,* whose founder was a pupil of Socrates, aimed to teach men how to live true to nature. This ideal was often carried to crude extremes. The Cynic philosophers were sincerely devoted to the interests of the masses. Most of them lived lives of noble self-sacrifice and undoubtedly exerted a great influence on the people. (3) A very popular philosophy was *Stoicism.* It taught that the ultimate reality in the universe was not matter but reason, and that the final source of reason was God. It is the Logos, or divine Reason, which binds men to God. All men, therefore, are divine in so far as that divine Reason enters into them and they follow its guidance. Like Christ, they taught that the supreme task in life was to do the divine will, and that the will of God is done by living a virtuous life in the service of man. In theory at least, Stoicism was democratic, for it taught that all men possessed the divine Reason. They believed that pain and suffering possess a positive value in developing the individual and that therefore they should be patiently and joyously borne. In dealing with the old mythologies they, like the Jews of the dispersion, employed the allegorical method of interpretation. Stoics advocated the retention of the older forms of religion, as long as they were helpful in developing the individual. Regarding man's future immortality, their teachings, espe-

cially in the first Christian century, were vague and uncertain.

Note—These philosophies, especially Stoicism, prepared the Græco-Roman world for Christianity: (1) *negatively*. The denial by the Epicureans and Academics of objective truth and the immortality of the soul, making pleasure the end of life, led to a frightful debasement of morals. Greek philosophy had exhausted the possibilities of the uninspired human mind, and the world was sadly in need of one who could say "I am the way and the truth and the life." (2) *positively*. The belief of the Stoics and others, that all men were children of God, that communication between him and them was possible and that the end of existence was to do God's will by living a virtuous and self-sacrificing life prepared men for accepting Christianity which, as to its essence, is most certainly a religion of practical piety and holiness of life. The doctrine of the Logos, or Divine Reason, as the bond between God and man was also destined to exert a powerful influence upon certain phases of Christian thinking, finding acceptance in the opening verses of John's Gospel.

3. Roman Contribution to World Culture

In philosophy, art and science the Romans were greatly dependent on the Greeks, but in working out principles of government, and in the capacity for organizing human affairs they are still in part the teachers of the world. By them the whole civilized world was welded into an organic whole in which law and order were enforced. By the extension of Roman citizenship throughout the provinces, life was protected. Rome proved to be a civilizing influence of first quality by ruthlessly enforcing the "pax Romana," upon the peoples encircling the Mediterranean; by breaking down many political and racial barriers, thus preparing the nations for the idea of a world citizenship; by

the building of the famous Roman highways over valleys, mountains and rivers, admired and used to this day, thus making travel easier and more rapid; by its imperial postal service which promoted intercourse and commerce.

Moreover, Christ's time was the "golden age" of Roman literature, made illustrious by a large group of writers in prose and poetry. Its splendor and activity in art was such as had seldom existed in the history of the human race. *Architectural works.* Cæsar Augustus himself built twelve temples, repaired 82 which had fallen into decay, laid out the new Forum Julium, completed the large Basilica Julia, constructed a mausoleum for himself. He could say "I have found a Rome of brick and left it one of marble." *Roman art.* The arch was developed into the dome as employed in the Pantheon. Greek art, especially the Doric, Ionic and Corinthian style of architecture, was introduced. *Literature.—Poets:* Virgil died in 19 B. C., wrote the Æneid; Horace, died 8 A. D., is the model of lyric poetry. His odes, satires and epistles are models of wisdom. Ovid, died 17 A. D., wrote Metamorphoses. *Prose writers:* Sallust, Livy, the greatest of Roman historians, Nepos, Julius Cæsar. Maecenes, a chosen counsellor of Augustus, was a munificent patron of literature, encouraging men like Horace and Virgil. *Statesmen and orators:* Cicero. *Philosophers:* Seneca, Cicero, Epictetus.

CHAPTER V

THE RELIGIOUS WORLD OF JESUS AND HIS APOSTLES

Literature:
Consult Bible dictionaries and encyclopædias on the various subjects.
Riggs, "History of the Jewish People," 105–116 and 215–231.
Mathews, S., "History of N. T. Times," Chap. XIII on "Messianic Hope."

When the Apostles offered the world a new religion they did not find virgin soil to cultivate, but rather a field occupied by many formidable competitors. Paul's clever "captatio benevolentiæ" at Athens (Acts 17: 22) was literally true of the whole world.

1. The Religious Life of the Jews

The majority of the Jews in Christ's time, in Palestine and in the diaspora, were intensely religious, even to fanaticism. Some of the *bright features* of Jewish religious life were its glowing Messianic hope; its rich literature throbbing with high ideals; its missionary zeal; its religious revivals at the reunions on the great feasts; its Bible study in the synagogues; its strength to produce martyrs; its pious characters, such as Zacharias and Elizabeth, Mary, Simeon, Nicodemus, Hillel, Gamaliel. The *dark side* of first century Judaism

appears in its religious factionalism, its externalization of religion, its perversion of the Messianic ideal; its bigotry and political fanaticism.

Religious Parties. There were *three religious sects* among the Jews, the *Pharisees, Sadducees and Essenes,* which may be generally characterized as the conservative formalists, the advanced free thinkers and the mystical pietists or monks.

(1) The *Pharisees* (from the Hebrew parash, "separated," that is, people who by their superior holiness distinguished themselves from the multitude) *numbered* about 6,000 in the time of Christ. They were the popular party, narrow in their orthodoxy, anti-foreign, and had the majority in the Sanhedrin. Besides the written law, they held to an "oral law" which was a digest of Jewish traditions, now a part of the Talmud. At Christ's time it was esteemed higher than the written law, but was condemned by him as a source of great error. They believed in the resurrection of the dead, and in Divine providence acting side by side with the free will of man. In the time of Christ they were divided doctrinally into *several schools,* among which those of Hillel (liberal) and Shamai (conservative) are most noted. As a class they represented the *best morality;* many were ascetics. Josephus compares them to the Stoics. Some individuals were very good men (Nicodemus, Joseph of Arimathea, Gamaliel, Hillel, Shamai and St. Paul). Large numbers later joined the Christian church. As a class, they were *opposed to Christ,*

because of his humble origin and lack of higher education (Matt. 13: 55; John 7: 15); because of the company he kept (Luke 15: 2); and because he opposed ceremonialism and their wrong idea of the Sabbath. *Christ opposed* them because of their perversion of the Messianic ideal, national narrowness, religious formalism and self-righteousness. *Their influence on the Apostolic Church* is seen in the attitude of the Judaizers who insisted on circumcision as a condition of salvation.

(2) The *Sadducees* derive their name from Zadoc, the priest who declared in favor of Solomon when Abiathar took the part of Adonijah (I Kings 13: 32–45), or from the Hebrew word "*tsadik*," righteous. They constituted a kind of sacerdotal aristocracy, counting among their adherents the families of the governing class under Herod (Acts 5: 17). The Sadducees denied the leading beliefs of the Pharisees, and especially the authority of the oral law, the resurrection, future punishment and reward. Christ seldom came in contact with them, while the Apostles did.

The *Essenes* (probably meaning "seer" or the "silent," the "mysterious") were an ascetic sect, which aspired to ideal purity and divine communion. They were communists living in isolated settlements, the best known of which was on the northwest shore of the Dead Sea. They are not mentioned in the New Testament, and the probability is that the Lord never came in contact with any of them. Their ceremonial washings and the

reverence paid to the sun, point to Persian influence, while their asceticism and the community of goods have a Pythagorian cast. They wore white garments.

Professions and Factions. (1) The *Scribes* (identical with the "lawyers") were copyists, custodians and interpreters of the Old Testament Scriptures. As formalists, worshipping the mere letter of the law, they called forth some of the sharpest rebukes of Jesus (Matt. 5: 20; 23: 2, 3, etc.). As a class they belonged to the Pharisaic party.—(2) The *Zealots* shared the sentiments of the Pharisees, but they were "direct actionists," insisting on war against Rome. Their agitation at last brought on the great Jewish war (A. D. 66–70), with its terrible result. (3) The *Herodians* were a political faction which supported the house of Herod and the Romans. (4) The *Proselytes* were Gentile worshippers of Jehovah. Large numbers of high-minded Gentiles were attracted by the purer faith and higher morality of the Jews. Their number in Christ's time is estimated as high as 700,000. There were two classes of them: (*a*) Proselytes of the Gate, which may mean that they went as far as to the gate of full Judaism, which is circumcision, or that they were permitted to proceed only to a certain gate in the Temple beyond which the uncircumcised were warned not to proceed under penalty of death. They bound themselves to avoid blasphemy, idolatry, uncleanness, theft, etc. They are also called, "God-fearing

men." Most of the proselytes belonged to this class. (Cornelius.) (*b*) Proselytes of Righteousness, who fulfilled "all righteousness," that is, they were circumcised, and kept the law.

Religious Services and Sacred Building. The Jews had two systems of religious service, the Temple system, which was hierarchical, formal and exclusive, and the Synagogue system, which was popular and free.

(1) **The Temple Area at Jerusalem** in Christ's time was bounded by a wall with seven gates. Inside were three quadrangular "Courts," rising one above another, separated by walls of partition, and encircled by marble cloisters. The outer was, "The *Court of Gentiles.*" Within and above this, entered through nine gates, 60 feet high, overlaid with gold and silver, was the "*Court of Israel*" for the Jews only, the eastern half being set apart as the "*Court of Women,*" the limit of approach for Jewish women. On a higher terrace was the "Court of the Priests." *The Temple Proper,* 120 feet long, stood on a yet higher level at the western end of the "Priests Court," opposite the Brazen Altar. Its front was a porch 180 feet high, covered with gold and precious stones. Behind it was the *Holy Place,* opening through the great veil into the *Holy of Holies.* In the *Temple services* 20,000 priests, assisted by twice as many Levites, in 24 courses, each serving one week in turn, were in charge. The Levites were guards, porters, musicians, etc. Only priests could sacri-

fice or burn incense. Two daily public services were held at 9 A. M. and 3 P. M.

(2) **The Synagogue.** (1) *Origin.* During the Captivity where no Temple Service was possible.—(2) *Universality.* Wherever ten heads of families could be found, there a Synagogue would be established, in and outside of Palestine. In Jerusalem were 460, and every nationality had its own (Acts 6: 9).—(3) *Arrangements of the Building:* Oblong in shape, it contained an "ark" —a chest for the sacred rolls—at the end of the building looking toward Jerusalem, a platform and a reading desk. The seats were carefully graded according to rank. The "chief seats" for the elders and leading men were elevated, around the "ark." Gentile visitors were allowed near the door. A lattice gallery where women could worship without being seen.—(4) *Officers:* Three rulers of the Synagogue (one of whom was *the* ruler), who conducted the worship and possessed limited judicial authority. The "servant," (Luke 4: 20), who united the functions of sexton, schoolmaster and constable, to pass judgment on offenders.—(5) *Services:* Held on Saturday, Monday and Thursday. They consisted of prayer, reading and remarks. The selections were from the Law and the Prophets, according to an appointed order (Acts 15: 21), called Parashim and Haphtharim, like our church pericopes.

The Sacred Year. The Jews of Christ's time observed seven solemnities, six of them feasts, and

one a fast; only the first five were appointed by the Law of Moses. Trumpets and Purim are not mentioned in the New Testament. Their order in the Jewish calendar is as follows:

Name	*Time*	*Event Commemorated*
Passover,	14 Nisan—April,	Exodus.
Pentecost,	Sivan—May,	Harvest Home and Giving of the Law.
Trumpets,	1 Tizri—September,	New Year.
Atonement,	10 Tizri—October,	Repentance.
Tabernacles,	15 Tizri—October,	Life in the Desert.
Dedication,	Chisleu 25—December,	Rededication of the Temple.
Purim,	14 Adar—March	Plot of Haman.

The Religion of the Samaritans. This people was a mixed race which sprang up in Northern Israel after the fall of the Kingdom of Israel, in B. C. 722, as a result of the intermarriage of the heathen Assyrian colonists (II Kings 17: 24–41) with the remnants of the Israelites left in the land. On this account they were bitterly hated by the Jews (John 4: 9) and their offer to assist in the rebuilding of the second Temple was rejected (Ezra 4). Upon this they built their own temple on Mount Gerizim, where they conducted a sort of Jehovah worship (II Kings 17: 25). Of the Jewish canon they accepted only the Pentateuch. They observed the Passover and still do so. They

expected the Messiah, not as a king, but to teach them all things (Deut. 18: 15; John 4: 25).

2. Pagan Religious Conditions

Literature:

Consult the Bible dictionaries and encyclopædias on the various subjects.

Clover, "The Conflict of Religions in the Early Roman Empire."

Angus, "Environment of Early Christianity," 74, 85, 108, 133–134.

Case, "Evolution of Early Christianity," 219, 284, 308, 331.

Kennedy, "St. Paul and the Mystery Religions."

Sheldon, "The Mystery Religions and the New Testament."

Hatch, "The Influence of Greek Ideas and Usages Upon the Christian Church."

Dark and Bright Aspects. Here also we should distinguish between a dark and a bright side. Usually the first is overemphasized, but the new science of comparative religions enables truth-loving scholars to see the other side also. The *dark side* is well known. At the time of Christ, disbelief in popular religion had become very general among the educated class, who despised current mythology. But the same people became the ready dupes of all kinds of quacks and foreign cults, being imposed upon by Oriental priests, sorcerers, soothsayers and astrologers, like Apollonius of Tyana (3 B. C. to 96 A. D.). The practice of deifying and worshipping the emperors exerted a most degrading influence on the religious life. Harlots, like Poppæa, Nero's wife, were deified, and sacrifices were offered for the preservation of

"Nero's divine voice." But there was also a *bright side.* Religion was far from being dead. It was a subject of very general interest, being discussed by poets, philosophers and even statesmen. The very criticism of traditional religion by educated men evinces interest in the subject. Augustus strove to restore religion to its former position, and even assumed personally the office of Pontifex Maximus. Many pagans, to satisfy their religious cravings, embraced Judaism; ("proselytes"). Moreover, satirists like Juvenal and Lucian who are usually quoted by Christian writers to prove the complete decadence of pagan religion, have been proven to be perverters of the real facts. As is the case in our own days, it did not suit the purpose of these humorists to portray in their true colors—if indeed they had the ability to appreciate —the deeper current of religious life among their people.

Four systems of pagan religion in Christ's time may be distinguished: (1) the traditional religion; (2) the religion of the philosophers; (3) the Emperor-Worship; (4) the Mystery Cults.

(1) In the *popular religion,* long before the first century, the gods of Greece had been merged in thought into those of ancient Rome in such a way that a regular Pantheon developed, consisting of a great variety of gods, some purely Greek, like Apollo, some purely Roman, like Janus. Gradually a kind of theology was worked out to bring some uniformity into the contradictory beliefs

of the people, but this endeavor was as little successful as similar attempts by Christian theologians. The poems of Homer were still the Bible of traditional pagan religion and the standard of orthodoxy. The more grotesque and immoral features of the Homeric gods were explained away by the allegorical method of interpretation.

(2) By the *Religion of Philosophy* we understand the more clarified and elevated religious ideas held by the educated class in the Græco-Roman world. It showed many varieties, corresponding to the different types of philosophy then current. Their attitude toward popular religion was one of criticism. They expressed, *e. g.*, strong dissent from many of the more grotesque features of contemporaneous polytheism, especially to the scandalous immoralities attributed to the gods by Homer. "Self-respecting men would never act so disgracefully, much less would real gods thus deport themselves," says Cicero in his *De Nat. Deorum.* As to the origin of the idea of gods, Democritus anticipated Schopenhauer and other modern philosophers in tracing the beliefs in gods to the fear which the more terrible phenomena of nature—thunder, lightning, earthquakes, eclipses—awakened in men. Others held that beings considered as gods were merely deified heroes. Pantheism, the belief that the universe itself was god, was strongly advocated by many Greeks and Orientals. This view resulted in the defication, not only of

the heavenly bodies but also of the elements—fire, air, water, and earth, as well as the phenomena of time—seasons, months, weeks, days, hours. Radical philosophers advocated a religion of fatalism. For example, Demetrius, in the fourth century B. C., considered mere chance, fortune (*τύχη*), the cause of all that happens. By far the larger number of the educated classes in the first century leaned more and more toward what is called *syncretism*, which denotes a system of merging the different religions, in the belief that the gods of the various national religions were only different names for the same being. It is still polytheistic. For example, it was an act of syncretism when the Romans identified their Minerva with the Greek Athena and their Jupiter with the Greek Zeus. This growing sentiment accounts for the tolerant attitude of Rome toward foreign religions. Emperor Severus (third century) is said to have placed in his private sanctuary even the busts of Moses and Jesus beside those of Jupiter and Apollos.

(3) *Emperor Worship.*—From hoary antiquity priests and rulers succeeded in making the people believe that kings were divine beings. In ancient Egypt and Babylon they were believed to be divine through an incarnation, and were credited with preëxistence and miraculous, divine conception. In Greece and Rome the ruler was believed to be a man who by heroic deeds exalted himself to be a god. In the Roman empire this Emperor-Wor-

ship became increasingly popular, because it served the need of a unifying principle in this diversified empire. The mode of worship usually consisted in burning incense before the bust of the emperor, erected in public places. This was considered a test of patriotism and loyalty and the refusal was punished as treason to the state. This Emperor cult throws light on several otherwise dark passages of the New Testament, such as Rev. 13: 16; it also explains the reasons for the bloody persecutions of the Church until 311 A. D. and in subsequent ages. The Christians were charged with treason because they preached the kingship of Jesus (Acts 17: 7) and refused to worship the Emperor (Rev. 13: 9).

(4) *The Mystery Cults.*—The word stands for a religious system the ideas and rites of which must be closely guarded by those possessing them, the "initiated." Among the large number of mystery religions, the "Eleusinian Mysteries" were the most famous.—Features common to all of these mysteries are the following: (1) All are in essence nature-worship, the deities being merely personifications of nature and its processes: the female deity representing the principle of fertility and the male god that of redemption and both symbolizing the sterility of nature in winter and the returning life in spring. (2) All claim to satisfy the deep craving in man for individual salvation which in its primitive expression is as old as the race. (3) All are "Saviour-religions," that

is, they offer help coming from outside of man, through a god, instead of "Attainment-Religions," according to which man himself must work out his own salvation, as Stoicism insisted. (4) All hold out as the chief blessing to the initiated a blessed immortality in the presence of the gods. (5) Most of these cults also promised present salvation, in the form of moral improvement, by means of a mystical union between the deity and the initiated. (6) All tried to meet man's craving for sociability. They were "brotherhoods," "lodges," "churches," if you please. (7) All prescribed an elaborate ritual. (8) All rites were calculated to work chiefly on the emotions, to impress rather than indoctrinate.

Note—Some knowledge of these mystery cults will be of assistance in the study of the New Testament, (1) because terms and allusions to these "mysteries" are found throughout the New Testament, especially in Paul's writings (I Cor. 2:6, 7; Col. 2:21). (2) These cults show that Christianity was neither the first nor the only religion which offered "salvation" in the first century. Neither the concept nor the name originated with the Church. (3) But the survival of Christianity in spite of these most tremendous conflicts, carried on with physical as well as intellectual attacks, proves conclusively that the Gospel is in a special sense the power of God unto salvation, and that Christianity did not originate as one of these many "Saviour-religions," as some radical scholars, like Jensen, Drew and Smith hold. (4) These saviour religions, however, furnished the preachers of the true "Saviour religion" a most excellent approach (Acts 17:23). It is a psychological truth confirmed by experience that religious progress is exceedingly difficult with minds which are tabula rasa.

CHAPTER VI

SOCIAL AND MORAL CONDITIONS IN THE FIRST CENTURY

Literature:

Consult the Bible dictionaries and encyclopædias on the different subjects.

Edersheim, "In the Days of Christ."

Delitzsch, "Jewish Artisan Life."

"Quo Vadis," Chap. 13.

Angus, "Environment of Early Christianity," pp. 37, 44, 50, 52, 55, 66.

Lecky, "History of European Morals."

Clement, "Rome the Eternal City" (2 vol.).

Gilbert, "Jesus," pp. 87–114 ("The World of Jesus").

Davis, "The Influence of Wealth in Imperial Rome."

Farrar, "Early Days of Christianity," pp. 1–52.

Tucker, "Life in the Roman World of Nero and St. Paul."

Uhlhorn, "Conflict of Christianity with Heathenism" (Chaps. XI and XV).

1. Social and Moral Conditions Among the Jews

As a nation, the Jews in Palestine as well as in the Diaspora, stood higher in morality than the heathen world; but Christ's frequent denunciations of divorce, the oppression by the rich, the hypocrisy and the corruption of the religious leaders, as well as Romans, Chap. 2, show that even the Jews fell far below the ideal.

2. Social Classes in the Græco-Roman World

Society in the first century was greatly diversified

both because of the mixture of nationalities and on account of wide differences between individuals as to their stations in life. There were four social classes then, as now. (1) Court life was almost wholly bad. The conduct of the emperors and of most of the known "court-ladies" prove it. Old Roman simplicity had long ago made room for Oriental ideas, customs and adornments. (2) The class of the very rich comprised the office-holders, the landlords, and the military officers. These two classes combined to rule the people, whatever form of government obtained. (3) A fairly prosperous middle class, the "bourgeoisie." They were the traders, and peace, order and good roads encouraged commerce. This class was, however, small, for labor was considered a disgrace. Among the 1,200,000 inhabitants of Rome at Christ's time (Cic. De Off. 11, 12), there were scarcely 2,000 proprietors. (4) The largest class consisted of "free" laborers and slaves. Many of the latter were skilled workingmen, tradesmen and educators.

3. Slavery in Christ's Time

The population of the entire Roman empire was 120 millions. Of these 40 millions were in Europe, 7 millions in Italy. Of the 120 millions, 60 millions were slaves, 40 millions tributaries and freedmen, and only 20 millions citizens. The army numbered 400,000, the navy 50,000. The number of slaves increased with Roman conquests. In Italy there

were 1,300,000, and in the whole empire, 6,000,000. They were harshly treated, sometimes thrown into ponds to sweeten the meat of the fishes. A law was advocated by which, when a master was murdered, all his slaves (as being considered under suspicion) should be put to death. Slaves were frequently liberated by their masters ("freedmen" or "Libertines," Acts 6: 9). But in such cases most of these merely swelled the numbers of the dependent proletariat, who eked out a living with difficulty in the overcrowded centers of population. For survival of the fittest in society does not mean elimination but rather distress for the unfit; for they remain with us. This class became so large and sometimes so threatening that even the rulers concerned themselves with the situation, from political, if not from humane motives. For the enormous wealth in the hands of a few created a sense of insecurity and terror. The slave insurrection led by Spartacus was one of the bloodiest. To prevent such clashes, wealthy men and the government distributed corn, while the Cynic-Stoic preachers of morality tried to administer temporary relief by teaching men to endure hardship unfalteringly.

4. Moral Conditions in Christ's Time

The *moral degradation* of the period when Christ lived has rarely been equalled and perhaps never exceeded in the annals of mankind. It may be judged from the following facts: (1) Paul's

dark picture of pagan wickedness in Rom. 1: 18–32, which should not be regarded as a judgment from too lofty a moral standpoint, for all that he says is confirmed by pagan authors. (2) The excavated objects of Pompeii give us a faint glimpse of the horrible nature of the vice and crime at this period as a testimony to the fruit of heathenism. (3) The bare mention of the names of the emperors condemns a people which endured them. (4) Luxury passed all bounds and was too horrible for description. Among the rich, the disgusting practice was in vogue to prepare for dinner by taking an emetic. Emperor Vitellius, in less than eight months, spent several millions on feasts. Games on the most lavish scale continued for weeks and months. (5) The very rites of religion were used to satisfy unnatural lust. (6) Family life among the Romans had once been a sacred thing, and for 520 years divorce had been unknown. But under the Empire marriage was regarded with disfavor. Women, says Seneca, married in order to be divorced and were divorced in order to marry. They counted the years, not by the Consuls, but by the number of their divorces. Children were regarded as a burden, and their education handed over to slaves. The exposure of infants and the practice of abortion was general. Tacitus wrote his *Germania* as a " tendency book," intended for the purpose of holding up before his educated, but demoralized, countrymen a people, uncivilized, but possessing great virtues. In it he

says of Rome: "Currumpere et corrumpi saeculum est" (to corrupt and be corrupted is the spirit of the times). But it must be added that high ideals and persons of noble lives were not wanting entirely.

Note—The above six chapters give a faint idea of the environment (the "Umwelt") of the N. T. writings and a careful study of them will furnish a background which will greatly assist the student in understanding the N. T. books as a whole as well as individual passages.

Chronology of the Apostolic Age

The following chart may serve the student of the following chapters for quick orientation and reference, though in the nature of the case most of the dates are only of approximate value. (See, Robertson, "Syllabus for N. T. Studies," VII–XII.)

The Life of Christ

Birth of John the Baptist	June 25, B. C. 5
Birth of Jesus Christ	December 25, B. C. 5
Circumcision of Jesus	January 1, B. C. 4
Presentation in the Temple	February 2, B. C. 4
Sojourn in Egypt	B. C. 4–3
The Boy Jesus at the Temple	April 8, A. D. 8
Beginning of John the Baptist's Ministry	Summer, A. D. 26
Opening of Christ's Ministry	January, A. D. 27
Death of John the Baptist	March, A. D. 29
Entry into Jerusalem on Palm Sunday	April 2, A. D. 30
Institution of the Lord's Supper, Thursday,	April 6, A. D. 30
Crucifixion and Burial	Friday, April 7, A. D. 30
Resurrection	Sunday, April 9, A. D. 30
Ascension	Thursday, May 18, A. D. 30

The Apostolic Church

Pentecost	Sunday, May 28, A. D. 30
Martyrdom of Stephen	A. D. 35
Conversion of Paul	A. D. 36

Paul in Arabia and Jerusalem.....A. D. 36–39
Six Years of Silence in Paul's Life.....39–45
Martyr's Death of James the Elder..... 44
Paul's one year's work at Antioch..... 46
Paul's First Missionary Journey.....46–49
The Apostolic Council at Jerusalem..... 50
Paul's Second Missionary Journey.....51–54
Paul's Third Missionary Journey.....54–58
Paul's Imprisonment at Jerusalem and Cæsarea.....58–60
Paul's Voyage to Rome.....60–61
Paul's First Roman Imprisonment.....61–63
Death of James, the Lord's Brother..... 62
Paul's Fourth Missionary Journey.....63–65
Paul's Second Roman Imprisonment and Death.....66–67
Peter's Death 67
Destruction of Jerusalem.....August, 70
Last Years of the Apostle John.....70–100

General Review of Part I

1. *Geography.*—Names, physical and political divisions of Palestine.—Name important provinces and islands of the Roman empire.

2. *History.*—Name foreign nations ruling Palestine since 722 B. C.—Rule of Herod the Great and the rulers of the Palestinian provinces after Herod's death.—An account of the Jewish war and the revolt under Hadrian.—The two branches of the Jews and the method of taxation.—The Roman emperors of the first century.

3. *Culture and Civilization.*—Jewish contribution: the five classes of Jewish literature.—Greek contribution: Greek language; the principal schools of Greek philosophy.—Roman contribution.

4. *Religious Conditions.*—The three Jewish sects; Jewish factions; the two systems of Jewish worship; the Jewish sacred year.—The Samaritan religion.—The four systems of Græco-Roman religion.

5. *Social and Moral Conditions.*—Different social classes; moral life of Jews and Gentiles:—family, children.

PART II

General Introduction to The New Testament

CHAPTER VII

CHARACTER, NAME AND CLASSIFICATION OF THE N. T. WRITINGS

Literature:
Consult the Bible dictionaries and encyclopædias on the different subjects.
Souter, "Text and Canon of the N. T.," pp. 156–158.
Gregory, "Canon and Text of the N. T.," p. 467.

General Introduction treats of the N. T. as a whole, as a collection of books:—of its character, name, classification, form, language, canon, criticism, interpretation, etc.

Note—As in Special Introduction, in Part III, frequent references will occur to the language, the manuscripts, the canon, etc., of the New Testament, it will facilitate our work to have General Introduction precede Special Introduction.

Character of the N. T. Literature

The N. T. is not one logically connected book, but a loose collection of twenty-seven pamphlets and leaflets—a small and very diversified library, each part being written independently of the others, within a period of about forty years, for a definite purpose and with no thought of being or becoming a part of a larger whole.

The Collective Name, "New Testament"

The title of the N. T. collection in the Greek manuscripts is *Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ* ("He Kaine Diatheke"), which is taken from the words of Christ in Luke 22: 20 and I Cor. 11: 25.

The Greek term "Diatheke" is derived from the verb *διατίθημι*, and its exact meaning in classical Greek, and probably also in Heb. 9: 16, 17, is, therefore, "disposition," or "arrangement," and hence, "the last will and testament" of a person. The Latin Church Fathers translated the Greek title in this sense: "Novum Testamentum" ("New Testament"), and their translation has been adopted by subsequent translators into all other languages.—But in the LXX, and in the text of the N. T. books, *διαθήκη* is used in the sense of the Hebrew "berith," and the Greek *σύνθηκη* ("syntheke"), which denotes a *covenant* between God and man, a mutual agreement, not a one-sided arrangement, like a "will." (Jer. 31: 31; Luke 1: 72; Gal. 3: 15.)—The American Standard Bible of 1900 has therefore rendered a distinct service to exact Bible study by adding this meaning to the time-honored title. (Look it up!)

In all but one of the N. T. passages, the term applies to the *transaction* itself; only in II Cor. 3: 14, and very generally since the second century, it also signifies the *documents,* witnessing to the transaction and containing the terms of the covenant. To-day we use the word in both senses.

When and *by whom* the name "The New Cove-

nant" was first attached to the collection of these 27 books is not known.

By way of contrast, the ancient Church named the canonical books of the Jews, "Old Covenant" (II Cor. 3: 14). The Jews themselves called their sacred books "Scriptures" (II Peter 3: 16).

Classification of the N. T. Books

The N. T. books may be differently grouped, according to one's object in view:

(1) According to the *general character of their contents* they fall into three classes:—Five historical, twenty-one doctrinal, and one prophetic books. (Memorize them in this order!)

Note—This threefold division is found in all Greek editions and translations. But the order of the writings within these divisions differs in the various editions. In some *Greek* N. T. the order of the Gospels varies and in most of them the seven general epistles come immediately after Acts, followed by the Pauline epistles, while in all modern translations the order of these two epistle groups is reversed.—In the *English* N. T. the order among the general epistles is: Hebrews, James, I and II Peter, I, II and III John, Jude, while in the *German* N. T. the order is: I and II Peter, I, II and III John, Hebrews, James, Jude.

(2) According to *Time of Composition*:—

(1) The oldest N. T. book is James' letter.....45–50 A. D.
(2) Paul's 13 epistles.....53–66
(3) The General epistles, Revelation and Hebrews, 60–75
(4) The synoptic Gospels and Acts.....66–75
(5) John's Gospel .....about 90

More exact dates will be discussed in Special Introduction.

(3) According to *Authorship*.—Name the nine

authors, giving in each case the books he has written. Four of these authors were Apostles (which?); two were companions of Apostles (which?); two were natural brothers of Jesus (which?); one was a Gentile by descent (which?).

(4) According to *Critical Opinion* regarding their authorship.

(*a*) Universally accepted:—Synoptists, Acts, I and II Cor., Galatians, Romans, I Peter, I John.

(*b*) Slightly disputed:—I and II Thess., the Imprisonment Epistles, James, Jude, Revelation, II and III John, Hebrews.

(*c*) Seriously disputed:—Fourth Gospel, Paul's Pastoral Epistles, II Peter.

(Details will be discussed in Special Introduction.)

(5) According to the *progressive development of teaching,* stressing the various types of doctrine:—

(*a*) Books recording Christ's teaching, in its two types:—Synoptic Gospels and John's Gospel.

(*b*) Books containing the Apostolic primitive teaching:—Acts Chaps. 1–12; James, I and II Peter, and Jude.

(*c*) Books containing Paul's teaching:—Acts, Chaps. 13–28 and his thirteen epistles.

(*d*) Books containing John's type of Christian teaching:—The five books of John.

Note—For intelligent Bible study a combination of No. 2 and 5 will give the best results.

CHAPTER VIII

ORIGINAL LANGUAGE AND FORM OF THE NEW TESTAMENT

1. Original Language of the New Testament

Literature:
Consult the Bible dictionaries and encyclopædias on the various subjects.
Cobern, "New Archæological Discoveries," pp. 98–131.
Schaff, "Companion of the Greek N. T.," pp. 1–80, 609.
Milligan, "Here and There Among the Papyri."
Angus, "Environment of Early Christianity," p. 209.
Schaff-Herzog's "Encyclopædia," V, 212.
For elementary study of N. T. Greek:—
Green, "Brief Introduction to N. T. Greek"; *Huddilston,* "Essentials of N. T. Greek"; *Robertson,* "Short Grammar of the Greek N. T."; *Machen,* "N. T. Greek for Beginners."

The Greek language being the intellectual bond of the civilized world in the Apostolic Age, the books of the N. T. were all written in that language. The supposition that some of them, like Matthew, John, James, and others, may first have been written in Aramaic and then translated, is quite plausible in view of the bilingual preaching of the Apostles, but definite proof is wanting.

The N. T. Greek is known as *Hellenistic Greek.* Recent discoveries of papyri manuscripts in Egypt have disproved the old view that this was a dialect developed by the Jews alone, a *"Jewish Greek."* It was rather the common Greek of the first cen-

tury, spoken by all who used that language, modified only to the extent of providing terms to express the new religious ideas of Judaism and Christianity. It differed from the common Greek only as our "pulpit English" differs from ordinary English.

Note—The N. T. Greek differs from the popular Greek as follows:

(1) In using Hebrew or Aramaic words, such as Abba, amen, mammon, manna, pascha, rabbi, rabbuni, sabbath, satan;

(2) In *Hebraistic* phrases and modes of construction: to taste death, to accept the face or person (partial); son of (belonging to); by two and two (pairwise);

(3) In greater simplicity of style and construction of sentences by way of succession and parallelism rather than logical sequence. (Sermon on Mount, and Parables);

(4) In putting into old Greek words Christian meanings: angel, apostle, flesh, gospel, faith, love, hope, mercy, peace, light, life, repentance, conversion, regeneration, redemption, justification, grace, Kingdom of heaven, Church.

(5) The N. T. contains about 31 Latinisms, mostly terms of war, politics and business, chiefly in Mark, but also in Luke and Matthew. Ex.:—centurion, legion, prætorium, colony, census, denarius (penny, 16 cents) and many proper names.

2. The Externals of the Greek New Testament

Literature:

Consult the Bible dictionaries and encyclopædias on the various subjects.

Souter, "Text and Canon of the N. T.," pp. 5–9.

Gregory, "Canon and Text of the N. T.," pp. 297–383; 407–478.

Cobern, "New Archeological Discoveries," pp. 3–88.

Schaff-Herzog, "Encyclopædia," Vol. II, pp. 100–102; 113–114.

The *writing material* used by the N. T. authors

was papyrus (paper), made from the bark of an Egyptian tree, and therefore of slight durability. This and their frequent handling account for the fact that the autographs have perished, though recently a large number of papyri from the first century were discovered in Egypt. In the fourth century *vellum* and *parchment* (from "Pergamus") and about the 8th century paper made of cotton, and later of linen, came into use.

Note—The high cost of vellum and parchment led occasionally to the erasing of the N. T. text in order to use the material for copying other writings, as in the case of the "Codex Ephraim." Such copies are called "*palimpsests*," or rescriptus, *i. e.*, "written over" (Souter, 25).

The *form of the papyri manuscripts was the roll.* With the parchment the book form came into use, with sheets of four double leaves all of which were usually bound together in a volume, with the writing in three or four columns; later the continuous mode of writing over the entire width of the page appears.

The *instrument of writing* was a reed pen (calamus, II John 12; III John 13). Goose quills and steel pens came into use about the 6th century.

The *ink* was made of lamp-black mixed with gum and dissolved in water. Not long ago, a receptacle with ink was discovered near Haltern in Westphalia, Germany, where 11 B. C. the Roman general Drusus had his camp, and the chemists believe that the ink dates from that time. Its main ingredient was soot.

Two styles of Letters:—(*a*) The oldest extant

manuscripts are written in *uncials* (Latin: "uncia" inch): stiff, unconnected letters, placed at equal distances apart, without spacing between the words or clauses, without accents, breathings and iota subscript. But few traces of marking paragraphs and aspiration signs are found in these manuscripts. In Latin type the text would appear like this, only worse: IAMTHETRUTH.—(*b*) In the 9th century the uncial writing gradually merged into the *cursives,* and this became prevalent in the tenth, uncials being confined to copies of special value. Accents and iota subscript now came into general use.

Punctuation Marks.—Our present system of punctuation for separating clauses and sentences was introduced into Latin books in the latter part of the fifteenth century by Manutius, a Venetian printer, who is also responsible for our full stop, colon, semi-colon, comma, marks of interrogation and exclamation, parenthesis and dash, hyphen, apostrophe and quotation marks. With some changes this system has been introduced into our present Greek texts.

Note—The Greek poet Aristophanes, before Christ, and the German Emperor, Charles the Great, 800 A. D., had invented similar systems, but they soon fell into disuse.

Divisions into Chapters and Verses.—The first to divide the Gospels into sections for the purpose of easy reference was *Eusebius* (4 cent.). The present division of chapters dates from *Hugo a Sacto Caro,* in the 13th century, and was trans-

ferred from the Vulgate into the first printed editions of the Greek text. *Robert Stavens,* the printer, made the present division into verses in his edition of 1551.

In some cases these divisions are incorrect, interfering with the logical connection of the sections (I Cor. 11: 1; II Cor. 7: 1).

CHAPTER IX

NEW TESTAMENT TEXTUAL CRITICISM

Literature:
Consult Bible dictionaries and encyclopædias on the different subjects.
Souter, "Text and Canon," pp. 111–145.
Schaff, "Companion to the Greek N. T.," pp. 225–287; 497–525.
Gregory, "Canon and Text," pp. 437–466.
Vollmer, Philip, "The Reformation a Liberating Force," p. 12.

The Two Kinds of Biblical Criticism

Biblical Criticism is a method of Bible Study with the sole object of ascertaining the truth with reference to the origin of the Bible. It is divided into:—

(1) *Textual Criticism,* the aim of which is to restore the text of the originals; also called "Lower Criticism," because it prepares the basis for literary or historical criticism, which latter is therefore called "higher" criticism.

(2) *Higher Criticism,* which deals with the origin of each N. T. book separately. (See next chapter.)

Note 1:—The term "criticism," from the Greek, κρίνω, to sift, separate, examine, means *careful examination,* and must not be confused with its colloquial use of "fault-finding." To criticise means to distinguish between the true and the false, between the correct and the incorrect, between the well-founded and the ill-founded, between things that

are facts and things that are not facts. Criticism is a quest for the truth. It also shows the excellencies of a work.

Note 2:—As to its materials, both kinds of criticism are as old as Bible study itself, but as separate theological disciplines they are children of modern research and the tendency to specialization.

Need and Aim of Textual Criticism

Its *need* arises: (1) From the loss of the originals. These originals, so Eusebius tells us, were burned when the Christian Churches were destroyed in the days of Diocletian and other persecutors. This also explains why our oldest MSS. go no farther back than the fourth century. (2) From the vast variety of readings in extant manuscripts, which necessitates an inquiry into the material from which our present Greek text is derived, and a decision on the rival claims of the various readings.—The *sole aim* of Textual Criticism is therefore to restore the text of the originals, to ascertain what the Bible authors actually did write. Sectarian notions and private opinions, as to what they might or ought to have written, are out of the question.

Number, Value and Origin of Variations

The highest estimate of variations in the large number of the N. T. MSS. is only 150,000, while *e. g.*, the few copies of the Roman author Terence alone show no less than 30,000 variations.

As to the *value of these variations,* at least 19 out of 20 are analogous to trifling errors in printed books, such as differences in the order of words, in

spelling, and hence of no consequence whatever. Of the remaining 20th no more than about 400 affect the meaning; and of these less than 100 involve any doctrinal or ethical teaching, without, however, invalidating any doctrine or moral duty, but only reducing the number of proof-texts for an important article of faith which is sufficiently sustained by other undoubted passages.

There are three *causes* of these variations:

(1) *Omissions,* caused by the eye or ear of the copyist. These are very few and occur mostly in cases of similarity of ending, *i. e.,* where a line or sentence closes with the same word as the preceding one, when the eye would glide from the first to the third line, omitting the second (I John 2: 23).

(2) *Additions,* taken from parallel passages, O. T. quotations, lectionaries, liturgies, marginal notes, oral tradition. Ex.:—Doxology in the Lord's Prayer (Matt. 6: 13); the note about the pool of Bethesda, John 5: 3–4; the woman taken in adultery, John 7: 53; the three witnesses in heaven, I John 5: 7. (Examine every one!)

(3) *Misunderstandings,* due to the similarity of Greek letters, the habit of using abbreviations, the resemblance of words in spelling or pronunciation, or to the aim of harmonizing. Ex.:—I John 1: 18: THEOS or UIOS;—Luke 2: 14: EUDOKIA or EUDOKIAS;—Rom. 5: 1; Acts 20: 28: THEOU or KURIOU;—I Tim. 3: 18: THEOS or OS. (Look up every one!)

History of N. T. Criticism

As early as the third century attempts were made to eliminate the differences in the text of the various codices and to establish a uniform text, but with no lasting results. During the Middle Ages little was done toward establishing a purer Greek text: (1) because a real science of textual criticism was unknown; (2) the Church did not rely on the written word as exclusively as later Protestantism; (3) uniformity of the wording in the N. T. was not considered essential; (4) a "critical apparatus" was impossible; (5) a large part of the Greek-speaking Church was destroyed by Mohammedanism, while the rest was fighting for its very life; (6) the Roman Church regarded the Latin Vulgate as its standard and few of her doctors understood Greek or Hebrew. The *revival of learning* in West-Europe (Renaissance or Humanism), which was greatly stimulated by the fall of Constantinople in 1453, as it occasioned the flight of Greek scholars to the West, greatly encouraged the study of Greek, and this again resulted in the scrutinizing of the Greek text of the N. T. The first printed Greek New Testament—the Complutensian Polyglot—was printed in 1514, but not published before 1521. So the edition of Erasmus, published 1516 at Basel, is considered the first. Other editions followed, but all were based on that of Erasmus which, with few changes, thus became the "*Received Text*" ("Textus Receptus," abbrev. "T. R."), for over 200 years. Being

made before the most important MSS. were available and the science of textual criticism was developed, the T. R. is very inferior.

During the 18. and 19. cent. some of the most important MSS. ("Vaticanus") became available; new MSS. were found ("Sinaiticus"), and textual criticism developed into a real science. Since then the combined critical labors of specialists, like Wettstein, Griesbach, Lachmann, Tischendorf, Westcott, Hort, Nestle and others have given us a purified and revised Greek text which in all essential points may be supposed to agree with the originals.

The Sources for the Restoration of the Original Text

Literature:
Souter, "Text and Canon," pp. 10–93.
Schaff, "Companion to the Greek Testament," pp. 84–141, 171–224.
Consult the Bible Dictionaries and encyclopædias on the different subjects.
Gregory, "Canon and Text of the N. T.," pp. 329–436; 479–528.
Cobern, "New Archæological Discoveries," pp. 432–528.
Koenig, "Deutsche Literaturgeschichte."

There are three kinds of sources for restoring the original text:—Greek MSS.; ancient translations and quotations in the books of the older Church Fathers. The first is the most important source.

1. Greek Copies of the N. T.

The *Greek MSS.* are divided into "Uncials" and "Cursives." The uncials are older, dating from

the 4. cent., and therefore the most valuable.—Their *number* found so far amounts to about 110; most of them are fragmentary; only one, the Codex Sinaiticus, is complete.—For brevity's sake they are usually quoted by the capital letters of the Latin alphabet with the addition of Greek and Hebrew letters. The oldest and most important uncials are the following:—

(1) *Codex Sinaiticus,* known as codex ℵ, discovered 1859 by Tischendorf in the Convent of St. Catherine at Mt. Sinai, now in the Imperial library of Leninegrad, published 1862. Dates from the age of Constantine the Great, about 330, written on fine parchment, four columns to a page. (Schaff, Companion, 103–311).

(2) *Codex Alexandrinus* (A), of the fifth century, presented by Cyril Lucar of Constantinople to King Charles I of England in 1628, preserved in the British museum, published in photographic facsimile 1879. It has several gaps. The first 24 chapters of Matthew, two chapters of John, and 8 chapters of II Cor. being missing. It contains the epistle of Clement of Rome to the Corinthians (defective) and a fragment of some homily:

(3) *Codex Vaticanus* (B), from the age of Constantine; as old as the Sinaiticus and more carefully written, on very thin vellum, in clear neat uncial letters, in three volumes. Preserved in the Vatican library, for a long time almost inaccessible, but at last published in photographic facsimile in 1889. It breaks off at Heb. 9: 14 in the middle

of the verse with the word KATHARIEI. The last chapter of Hebrews, the Pastoral epistles, Philemon, and the Apocalypse are missing. As a whole a most valuable MS. (Schaff, Comp. 113).

(4) *Codex Ephraim* (C), a codex rescriptus, the works of Ephraim (died 373) being written over it, dating from the 5th century, hardly legible and very defective, preserved in the National Library of Paris and edited by Tischendorf, 1845 (Schaff's Comp. 120).

(5) *Codex Bezae* (D), once in the possession of Beza, the successor to Calvin, presented by him to the University of Cambridge. It dates from the 6th century, contains only the Gospels and Acts in a Latin Version, and is full of errors, eccentricities and bold interpolations (Comp. 122).

The extant cursives are written on cotton or linen paper; they date from the 9th to the middle of the 15th centuries, when the art of printing was invented. They are designated by Arabic figures and their number amounted in 1890, if we include 1201 Lectionaries, to about 3553. They present a more harmonious text which after the 5th century, had assumed a more stereotyped form.

Discoveries of ancient MSS. of parts of the N. T. are still being made, but they are very brief and have not been proved to antedate our oldest extant and complete MSS. (See Souter, 19.)

2. Ancient Translations

Ancient translations are indirect sources for ascertaining the original text. To be of value for such a purpose they must antedate our oldest MSS. The most important are: (1) the "*Itala*" (supply: "versio"), the oldest Latin translation, from 2nd century, known only from quotations contained in the books of the early Latin Fathers (Tertullian, Cyprian, Ambrose, Jerome, Augustine); full of errors and variations. (2) The *Vulgate* ("versio"), a revision of the Itala made by Jerome, in 383–405. (3) The *Peshito* ("The Simple," *i. e., popular*), in the old Syrian language, dates in its present form from the 3rd or 4th century, called the "Queen of ancient Versions," for its faithfulness and idiomatic character. (4) The *Gothic Version,* the oldest German translation, by Bishop Ulfilas, made in the 4th century, known as the Codex Argenteus, at Upsala, Sweden, a MS. of the 5th or 6th century.

3. Patristic Quotations from the N. T.

Contained in the writings of the Church Fathers. Of value because the writings of Irenæus, Clement of Alexandria, Origen, Tertullian, and other ante-Nicene Fathers are older than our oldest MSS.—The Greek Fathers are more important than the Latin, since they quote the original Greek.

There are *three drawbacks* to the use of these quotations:—Only small portions are quoted, often

from memory and the text of their writings was liable to the same corruption as the N. T. MSS. and has in many places been changed from the original of its author to conform to the text in common use at the time from which our extant copies of their works date. Their value is therefore mainly corroborative.

The Method of Textual Criticism

The method consists in recording, classifying, comparing and weighing, (1) all available MSS. and (2) the variations found. These materials are called the "*Critical Apparatus.*"

The critic is guided by *certain rules* based on psychological laws and experience, some of which are:—

(1) The consensus of the *primary uncials,* ℵ B, C, and A (especially ℵ and B), if sustained by other ancient uncials, first-class cursives, ancient versions and ante-Nicene citations (before 325) outweighs all later authorities and gives us presumably the original text.

(2) The *older reading* is preferable to the later, but mere antiquity is no certain test of superiority, since the corruption of the text began at a very early date.

(3) Authorities must be *weighed rather than numbered.* One independent MS. may be worth more than a hundred copies which are derived from the same original.

(4) The *shorter reading* is preferable to the

longer, because additions are more natural than abbreviations.

(5) The *more difficult reading* is preferable to the easier, for transcribers would not intentionally substitute an unusual reading for one that was unobjectionable.

(6) That reading is preferable which shows *no doctrinal bias,* whether orthodox or heretical.

CHAPTER X

HIGHER CRITICISM OF THE NEW TESTAMENT

Literature:
Consult Bible Dictionaries, Encyclopædias and other books on the various subjects, especially:
Schaff-Herzog's Encyc. II, 170–177.
Zenos, "The Elements of Higher Criticism."
Nash, "History of N. T. Higher Criticism."
Christlieb, "Modern Doubt and Christian Belief," p. 504.

Conception and Aim of Higher Criticism

HIGHER criticism *deals with each single book* of the N. T. separately and in detail, seeking to ascertain its authorship, credibility, integrity, etc. It is the modern name for "Special Introduction," a term coined by the German theologian Eichhorn (1752–1827), yet used almost exclusively by American and British critics. The comparative "higher" is not used in the sense of superiority, but in contrast to "lower," *i. e.*, textual criticism.

The *sole object* of H. C. is to ascertain the real facts as to the history of each N. T. book:—its authorship, credibility, integrity, occasion, purpose, first readers, time and place of composition, literary form, sources, analysis, etc. It tests the value of traditional opinions and may result in the overthrow or the confirmation or modification of them. Its aim is constructive. To reach this aim, H. C.

often results in destruction of false views. But if it destroys unfounded traditions, it is destructive in a good sense. For thus it prepares the ground for construction and the gain from it is ultimately much greater than the apparent loss.

Details of the Critical Process. H. C. seeks to establish:

(1) The *authorship* of a book. As to the name of the author, the N. T. contains three classes of writings:—(*a*) books which contain the name of the author in the body of the writing (Paul's, Peter's, James' letters)—(*b*) books to which tradition has attached a definite name as author (Gospels, Acts)—(*c*) a book whose author has always been in doubt (Hebrews).

The authorship of a book may be ascertained by two kinds of evidences:—(*a*) by *external evidence:* historical testimony, reliable tradition; (*b*) by *internal evidence,* consisting in allusions to definite facts, general conditions and style, the latter being less conclusive, since the same author may vary his style at different periods of life or according to difference of subject (Dante, Shakespeare, Milton, Carlyle, Goethe).

Note—The most important of the early witnesses to N. T. writings which are constantly mentioned in critical discussions are the following:

Clement of Rome, Ep. to the Corinthians.....	A. D. 95
Epistle of Barnabas.....	96–120
Didache, the Teaching of the 12 Apostles.....	90–100
The Shepherd of Hermas.....	130–160
Seven epistles of Ignatius of Antioch.....	109
Canon of Marcion of Pontus.....	144

Polycarp of Smyrna, Ep. to Philippians.....155
Papias, "Oracles of the Lord," in fragments.....150
Justin Martyr, I and II Apology.....155
Diatesseron of Tatian, the Assyrian.....160–170
Irenæus of Gaul, Against Heresies.....180
Muratorian Canon, or Fragment.....170
Clement of Alexandria, "Pædagogus".....190
Origen of Alexandria, the greatest Greek Exegete...220
Tertullian of North Africa, a lawyer.....225
Peshitto, Syriac version of N. T.....160
Itala, old Latin version of N. T.....150
Eusebius, of Cæsarea, Eccles. History.....325

(See Souter, "Text and Canon of the N. T.," 160.)

(2) The *credibility* of a book,—whether a book is trustworthy in regard to its contents. A book may be genuine as to authorship and yet unworthy of belief, or serious doubt may rest on its authorship, while its contents may impress the reader as entitled to confidence.

(3) The *integrity,* completeness and unity of each book—whether we have the book in exactly the same form which the author gave it, or whether changes have been made by later hands (Mark 16: 9–20; John 7: 53–8: 11; Rom. 15 and 16).

(4) *Sources*—whether original or derived, Jewish or pagan.

(5) *Readers,* time, place and purpose of writing.

(6) *Literary character,* — whether prose or poetry, (lyrics, drama, allegory, parable).

(7) *Analysis of contents.*

(8) *Value* (historical, religious and practical).

Equipment and Qualifications of the Higher Critic

(1) Concentration of mind, because this kind of

work belongs to the category of specialization, which is a deliberate concentration of a man's best powers on a single object, aiming to know everything about something.

(2) Familiarity with the method of induction which is the method of all modern sciences, proceeding by the three steps of observation, collection and classification of facts. When enough facts are known to warrant it, a hypothesis ("a research guess") may be formed, which, when demonstrated, is called a scientific theory.

(3) Philological, psychological, philosophical and historical training.

(4) Freedom from prejudice and from dogmatic prepossessions ("Voraussetzungslosigkeit"), either of a negative and anti-dogmatic or of a positive and dogmatic character.

(5) The historic sense, *i. e.*, the capacity of understanding a past age from its extant literature.

Historical Sketch of Higher Criticism

The method did not originate with Bible scholars, but was first applied to the study of ancient MSS. of profane literature. The Church Fathers, schoolmen and Reformers, firmly believing in the Divine inspiration of the Bible, cared little about its human authorship or literary form; though some of them discussed the questions summed up under the term of Biblical criticism with great freedom. The Deists of England and

the Rationalists of Germany developed this haphazard Biblical criticism into a science, and their endeavor reached its culmination in the Tuebingen school of N. T. Criticism, founded by Ferd. Chr. Baur (1792–1860). He reconstructed the history of the Apostolic Age according to Hegel's theory of historical development, of thesis, antithesis, and synthesis.

Note 1—Baur maintained that the Apostolic Church passed through a long period of doctrinal dissension in which Paul and Peter antagonized one another; that Paulinism was liberal and Petrinism was narrow; that only five books of the T. T. were genuine—I and II Cor., Rom. and Gal. on Paul's side, and Revelation by the Petrine party; that these writings were campaign literature; that the long struggle was brought to an end at last by the expediency of various compromises, and that all the other books, especially Acts, were written in the second century as "tendency" literature with the object of insinuating that perfect unity prevailed in the Apostolic age. For over two generations this controversy kept the theological world in a turmoil, but to-day no New Testament scholar of note can be found sharing Baur's peculiar reconstruction ideas, brilliant as they seemed. Many permanent results, however, came from the tremendous research work of the Tuebingen School and its opponents, two of which are: saner ideas as to the inspiration of the Bible and a general acceptance of the view that the New Testament contains different types of teaching. The leading N. T. critics of to-day are: Harnack, Moffat, Peake (lib.), Pfleiderer (radic.) and Theod. Zahn (conserv.).

Note 2—Literature on the Tuebingen School.

Schaff-Herzog, Encyc., and Hauck-Herzog, Realencycl. under "Baur," and "Tuebingen School."

Vollmer, Philip, "The Inspirational Value of Church History."

Peake, "Crit. Introduction to the N. T.," p. 2.

Case, "Evolution of Early Christianity," p. 99.

Zenos, "Elements of Higher Criticism," pp. 109, 234.

Beneficial Results of Higher Criticism

(1) An immense amount of *new knowledge of antiquity* has been made accessible, as the ever increasing number of Bible Dictionaries shows. This has put Christianity upon a historical basis far more defensible than ever before.

(2) The *overthrow of the extravagance* of the Tuebingen School of N. T. criticism and the reaffirmation of the principal positions of tradition as to the authorship and the dates of most of the N. T. books. (See Part III.)

(3) Demonstration of the *progressive development* of Divine revelation and of man's apprehension of truth. In the O. T., the moral difficulties, the vindictive Psalms, the acts of savagery committed by the alleged order of God; and in the N. T., the divergent presentation of truth, are no longer stumbling blocks to the educated Bible student of modern times.

(4) The vicious *"proof-text" method* has been discredited and a firmer foundation for sound exegesis established. The fact is now much clearer that the Bible is not like a mass of building blocks out of which one might construct a structure of any shape. All these "blocks" were formerly supposed to be of uniform size and shape; that is, Biblical passages were deemed of equal importance, whether taken from Job, the Proverbs and Esther or from the Gospels and Romans. H. C. enables us to see that the Bible should not be treated as a mass of isolated texts, but as a collection of books;

that each book has its peculiar setting, its special purpose and its suitable form for that setting and purpose.

(5) By *limiting the Bible to its peculiar sphere,* regarding it as a record of Divine revelation of religious truths rather than as a text-book on everything under the sun. Thus, H. C. has made it possible for men under the influence of the modern scientific spirit to accept the Bible as the source of religion.

Some of these good results of H. C. are so assured as to be now universally accepted; others are still in dispute. The light thrown on the O. T. is strongest because there the field is larger and the darkness had been denser.

All these gains have resulted in a higher appreciation of the Bible. Therefore, as Marcus Dods said, "If God had not raised up critics to do this work for us, we should undoubtedly be under the necessity of appointing men for the task."

For these reasons, the H. C. method has been accepted by all types of Bible students. Dr. Greene (a strong conservative) says: "H. C. is a critical inquiry into the authorship, time, circumstances and design of the sacred writings." According to Zenos (progressive), H. C. is "an inquiry into the origin, literary form and value of the Biblical writings." According to Dr. Briggs (a strong liberal), it is "an inquiry into the integrity, authenticity, style and credibility of our sacred books."

Reasons for Opposition

What then causes the wide-spread opposition to H. C., if it is such a good and necessary method of Bible study?

(1) *Ignorance of the whole subject.* Some Bible students are possessed by such a deep-seated prejudice that they even refuse to give the science enough of a hearing to become thoroughly acquainted with its methods and results.

(2) *Confusion of the method* and its real aim with some "postulates" and "results" of radical critics. While the method is right, the results depend to a large extent upon the man using it:—his personal faith, moral training, surroundings, teachers, temperament, etc. Hence the difference in results with men of equal talent, and using the same method. (Zahn and Harnack; Green and Briggs.)

(3) *Its name in English* awakens prejudice, as in the popular mind "criticism" means fault-finding, and "higher" conveys the idea of superiority to the Bible itself.

(4) The deepest cause of opposition to H. C. is found in the *unwillingness of average human nature* to part with customary views, in all things, but especially in religion.

Note—Advice to Bible Teachers:

(1) Study the subject of sane criticism and don't call people names if you cannot agree with them. To call some "destructive critics," or "rationalists," or "naturalists," or "anti-supernaturalists," and others, "blind traditionalists," or "reactionaries," etc., and to charge them with hostility to

the Bible or Christianity for no other reason than that their conclusions are distasteful to you, is to deny to them the rights that ought to be accorded to all seekers after truth.

(2) Keep controversial subjects out of the pulpit, because the people are not trained to follow. It also leads to negative preaching, while the people expect nourishing spiritual food. Give them all the good results of reverent criticism without talking much about the method and the views which you consider not tenable any more.

CHAPTER XI

THE NEW TESTAMENT CANON

Literature:
Schaff-Herzog, Encyc. II, pp. 393–397 (by Th. Zahn).
"Encyclopædia of Religion and Ethics," Vol. II, pp. 576–579.
Gregory, "Canon and Text of the N. T.," pp. 1–295.
Schaff, "Companion to the Greek New Testament," pp. 225–287; 497–525.
Vollmer, Philip, "The Reformation a Liberating Force," pp. 34–38.
Cobern, "New Archæological Discoveries," p. 333.
Ferris, "Foundation of the New Testament."
Ewald, "Der Kanon des N. T." (in "Zeitfragen").
Bestmann, "Zur Geschichte des N. T. Kanons."

Conception of the Canon

THE *name of authority* given to the 27 N. T. books is "The N. T. Canon," because they are considered the rule or standard for the belief and moral conduct of those who accept them. This is the "formal principle" of the Reformation.

Note 1—The term is derived from Galatians 6:16 and Philippians 3:16, where it means, however, a rule of faith and practice, and not a collection of sacred writings.

Note 2—In Greek, the word "kanon" means, (1) a measuring rod or lines; (2) anything that serves to regulate other things, a principle or a leading thought. (Latin: regula, norma).—In the Catholic Church the word canon denotes the rule of faith and practice; a collection of inspired writings; the disciplinary decrees of councils; the catalogue of martyrs and saints (to canonize—to enroll).

The necessity for a N. T. canon, besides the O. T. canon, soon became apparent for the following reasons: (1) every organization must have some rules of guidance; (2) to determine which of the various writings should be used in public worship, and (3) to which books appeal should be made in disputed questions, since heretics, like Marcion, had set up their own canons.

Note—Many ancient Christian writings, not now in the N. T., were held in such high esteem in various Churches that they were publicly read and appealed to and are even included in some of the oldest Greek N. T. manuscripts, such as, the Didache, the letters of Barnabas, of Polycarp to the Philippians, of Clement of Rome to the Corinthians, of Ignatius, the Shepherd of Hermas, etc.

The canonicity of a N. T. book was determined under the guidance of two principles:—(1) externally, by Apostolic authorship and acceptance in the oldest and principal churches; (2) internally, by the power by which the several books authenticated themselves as inspired. The Roman Church emphasizes the first, the Protestants, the second, but each Church accepts both principles.

The N. T. Canon was *not determined by any one man* (the pope), or by a definite body of men (Councils), or at a certain date, but it rather grew under the influence of the Holy Spirit during three centuries. The church was feeling its way toward the canon. All that individuals and Councils had to do with the final determination was to officially recognize the result of a long development. (In a similar way the "classicalness" of other litera-

ture is determined, not by the "critics," nor by "authority," but by the readers themselves.)

The N. T. *Canon is the same in the Greek,* Roman and Protestant churches. Hence there are neither "Protestant" nor "Catholic" Bibles, though there are translations showing sectarian bias.

History of the N. T. Canon

Four periods may be distinguished in the gradual formation of the N. T. canon:

I. *The Gradual Collection* of the N. T. writings, developed during 50–170 A. D.—(1) *Small roots of a N. T. canon* are found in the N. T. itself. In I Thess. 5: 27 and Col. 4: 16 Paul suggests the circulation of his letters in other Churches, thus intimating general authority for their contents. Some hold that Ephesians was sent out as a circular letter. Very early, according to II Peter 3: 16, a collection of some or all of Paul's letters, and their authority as "Scriptures" is intimated.—(2) In the writings of the Apostolic Fathers, before 150, such as the Didache, the letters of Barnabas, Clement of Rome, Polycarp, Ignatius and in Papias, quotations from and illusions to N. T. books are found, but no clear trace of a fixed collection.—(3) But in the latter half of the second century, we not only find most of the N. T. books in public use and quoted by Irenæus, Tertullian, Origen, and others, but also several clear testimonies to the existence of a widely recognized

collection of most of our N. T. books, such as the Muratorian Canon, of 160 (4 Gos., 16 ep., Rev.); the Itala, and the Peshitto, of 150; Tatian's Diatessaron, of 170, using our four Gospels; Marcion's canon of 150, (a Gos. and 10 ep.).

II. *The Gradual Separation* (170–300).

This period marks the gradual separation of the N. T. books from other religious literature.—In the 4th century Eusebius, the church historian (d. 340), reports a fourfold classification of sacred books in use:—(1) *Homologoumena,* such as were universally acknowledged,—4 Gosp., Acts, 14 Pauline Epis., I Pet., I John, Rev.—(2), *Antilegomena,* disputed books: James, Jude, II Pet., II and III John; —(3) *Spurious books:* Acts of Paul and Thekla, Rev. of Peter. Shepherd of Hermas, Epistle of Barnabas, Didache, Gospel according to the Hebrews. (4) *Heretical books:* Gospel of Peter, of Thomas, of Mathias; the Acts of Andrew, of John and of other Apostles.—These distinctions show the caution with which the early Church scrutinized the origin and value of the N. T. writings.

III. *The Period of Universal Acceptance* (300–367).

The N. T. canon in its present form was finally recognized by the provincial Councils at Laodicea, in 363 (which omits Rev.); at Hippo, in 393, and at Carthage, in 397; the latter two under the commanding influence of St. Augustine. Since then the N. T. canon in its present form has been gen-

erally accepted by all the churches.—None of the first seven *Ecumenical Councils* made any deliverance on the N. T. canon.

IV. *Later History of the N. T. Canon.*

(1) The Reformers claimed the critical freedom of the ante-Nicene Church and revived the old doubts on several antilegomena. Luther uttered bold and unwise opinions on James, Hebrews and Rev.; Zwingli showed little appreciation for Rev., " denn es nit ein biblisch Buch ist "; Calvin refused to write a Com. on " Rev.," denied the Pauline authority of Hebr. and doubted the genuineness of II Peter.

(2) In the 17th century unscriptural views on inspiration became rampant, while in the 18th century Deism and Rationalism went to the other extreme. Modern Protestant scholarship insists on the principle of the Reformation, the right of *private judgment* in matters of religion and of freedom of research. But no Protestant has proposed any change in the canon.

Note 1—The Roman Church, at the Council of Trent, in 1545, reaffirmed the canon in its present form, but insisted on three far-reaching equalizations:—(1) The O. T. apocryphal books are equal in authority to the canonical; (2) The Latin Vulgate is equal in authority to the original Greek text; (3) Tradition is equal in authority to the Bible.

Note 2—As to the *O. T. Apocrypha*—14 or 16 Jewish books written between 300–100 B. C., Protestants are unanimous in refusing canonicity to them; but while the Lutherans and Episcopalians permit their inclusion within the Bible as "good and useful to read," other Protestant bodies refuse them this privilege.

CHAPTER XII

TRANSLATIONS AND CIRCULATION OF THE NEW TESTAMENT

Literature:
Consult Bible dictionaries and encyclopædias on the various subjects.
Preface to the American Standard Bible.
Schaff-Herzog, "Encyclopædia," Vol. II, pp. 137–139.
Schaff, "Companion to the Greek N. T.," Chaps. VII and VIII.
Smyth, "How We Got Our Bible," pp. 47–139.
Oettle, "Revidierte Lutherbibel."
Risch, "Die Deutsche Bibel in ihrer geschichtlichen Entwicklung."

THE Bible as a whole or in parts has been translated into about 700 languages and has always been the most widely circulated book in the world. The reason for the constantly increasing number of Bible translations is to be found in the principle of Protestantism that the Bible is the basis of the Christian religion and should therefore be given to the people in the language which each person best understands.—For the same reason the old translations are being from time to time revised and corrected because Protestantism considers it a matter of conscience to have all the people enjoy the results of consecrated Bible scholarship.

Four groups of Bible translations and revisions may be distinguished:—(1) Ancient versions (Pe-

shitto, Itala, the Gothic), which have already been discussed;—(2) Versions in the Reformation period, of which the English and the German interest us most;—(3) Recent revisions, more or less official;—(4) Private translations in modern speech.

The *English Bible* was first translated by Wyckliff, in 1383, from the Latin Vulgate. In 1525, Tyndale translated the N. T. from the Greek, published at Worms, Germany, 1526. This was followed by the Coverdale translation, in 1535; the Great Bible, in 1539; the Geneva Bible, in 1557; the Bishop's Bible, in 1568; the King James or Authorized version, in 1611 which is still used by a majority of English-speaking Protestants.—The *British-American Revision* of the N. T. was published in 1881, and the *American Standard Bible,* in 1900.—Some of the best known translations in *Modern English* are: Moffat, New Translation of the New Testament; Weymouth, The Modern Speech N. T.; The Twentieth Century N. T. (Revell); Goodspeed, The N. T., an American Translation.

The *German Bible* was translated by Luther, the N. T. in 1521 and the whole Bible, in 1534.—The revised Luther Bible was published in 1883.—Translations in modern German:—by H. Wiese (Am. Tract Soc.); by Weizaecker (Mohr in Tuebingen); by Stage (Reclam, Leipzig).

Roman Catholic translations:—the Douay translation (Engl.); by Kistemacher (German).

The Bible in America:—The first Bible printed in America was John Eliot's translation into the Native Indian dialect, at Cambridge, Mass., in 1663; the second was Luther's German Bible, at Germantown, Pa., in 1743; the third was the English Bible at Philadelphia, Pa., in 1782.

Dissemination of the New Testament

To make the Bible accessible to all the people, Bible societies have been organized. One of the oldest is the Canstein B. Soc., at Halle, Germany, founded by Baron Canstein, in 1710; the largest is the British and Foreign Bible Society, founded in 1804; the second largest is the American Bible Society in New York, founded in 1816.

CHAPTER XIII

THE INTERPRETATION OF THE NEW TESTAMENT

Literature:

Consult the Bible dictionaries and encyclopædias on the various subjects.

Gilbert, "A Short History of the Interpretation of the Bible."

"A Guide to the Study of the Christian Religion," p. 200.

Farrar, "History of Interpretation."

Briggs, "General Introduction to the Study of the Holy Scriptures."

Clarke, "The Use of the Scriptures in Theology."

Gunkel, "Zum religionsgeschichtlichen Verständniss des N. T."

Bacon, B. W., "He Opened to Us the Scriptures."

Robertson, A. T., "The Minister and His Greek New Testament."

Abbott-Smith, "A Manual Greek Lexicon of the N. T."

"The Analytical Greek Lexicon."

Terry, "Hermeneutics."

Trench, "N. T. Synonyms."

Vollmer, Philip, "Sound Exegesis the Basis of Effective Preaching."

I. Definition of Interpretation

INTERPRETATION, or exegesis is the art of ascertaining and unfolding the true meaning of the inspired writers, according to established hermeneutical principles, without adding to it, subtracting from it or changing it in any way; in other words, without forcing upon the authors a meaning in harmony with preconceived opinions.

Note 1—The process is to be *ex*egesis, (from the Greek ἐξηγέομαι, to lead out), not *eis*egesis (to put in); *ex*position (from the Latin expono), not *im*position; *aus*legen, not *hinein*legen. The Latin term expressing the same idea is "*interpretation*," derived from inter, between, and the obsolete "preto," speak; hence, one speaking between two, to make the words of the one plain to the other.

Note 2—The name of the science giving the rules of interpreting the Bible is "Hermeneutics," from "hermeneuo," probably from the Greek god Hermes, the interpreter of the will of the gods to men.

II. Qualifications of the Interpreter

1. *Intellectual and Educational Qualifications.*—(*a*) Common sense, sound judgment and imagination which will enable the student to realize the historical situation and penetrate into the writer's state of mind.—(*b*) Knowledge of the author's language. Translations are no adequate substitutes to one who aims at scientific (*i. e.*, thoro) interpretation;—(*c*) Knowledge of Bible lands and peoples.

2. *Moral and Spiritual Qualifications.*—(*a*) Regard for the truth to which all preconceived notions must be sacrificed. A great deal of pretended exegesis does not deserve that name.—(*b*) Sympathy with the spirit and subject of the writer. No amount of learning can compensate for the want of spiritual affinity. (Read I Cor. 2: 14–15; and Matt. 5: 8.)

III. Three Degrees of Interpretation

(1) *Translations*—a simple transfer from the original into another language. Two kinds: (*a*)

for scholarly use, with exclusive regard for accuracy; (*b*) for popular use, giving an idiomatic reproduction, so as to appeal to the reader with much of the power of the original.

(2) *Paraphrases*—an explanatory and extended translation. Clearer terms are substituted for obscure ones and made part of the text. Words and phrases are inserted, connecting links supplied.

(3) *Commentaries*—explanations of the text, distinct from the text itself—either brief or exhaustive. There are *three kinds* of commentaries: philological, theological, practical. Some commentaries combine all the above features in one and the same treatise.

IV. Defective Methods of Interpretation

(1) The *allegorical method* (from the Greek, ALLOS, other, and AGOREO, to speak in the assembly); hence, to make the author say something else than his words plainly indicate, *i. e.*, to find a deeper sense under the literal meaning.

Note 1—The allegorical method *originated with Stoic* and Platonic philosophers who applied it to Greek mythology to get rid of its absurdities and immoralities. The Hellenistic Jews borrowed it in the period of the Apocrypha, and Philo (d. A. D. 30), applied it in his endeavor to harmonize the O. T. with Greek philosophy by distinguishing between the literal or historical sense and the spiritual or mystical meaning. Even Paul used it occasionally (Gal. 4:24). The Church Fathers (Clement and Origen) applied it to the N. T. To the literal and mystical, Origen added a "moral" sense, corresponding to the three elements in man: body, soul, and spirit. Later a logical sense was added and Bonaventura increased it to seven (symbolical, synecdochical, hyperbolic sense, etc.). This method ruled exegesis for

1500 years and is not quite dead yet. The result of this method was that men read into the text whatever they desired to find there,—to turn it like a nose of wax. Luther called it a "monkey-game" (Affenspiel). For examples, Schaff, "Propaed.," p. 208; Sheldon, "N. T. Theol.," p. 22.

(2) The *dogmatical method* approaches the Bible, consciously or unintentionally, with ready-made dogmas or definite preconceptions, considering these as standards to which the interpretation of the Bible is forced to conform. In this way, dogma dominates exegesis, while the reverse is evidently the only correct way for leading the Church into the truth.—This dogmatism may be traditional-orthodox, based on creeds; or rationalistic, based on scientific or philosophical beliefs. Both methods often do violence to the evident meaning of the text by forcing it into a "Procustean bed." (For examples of Rationalistic exegesis, see Christlieb, "Modern Doubt," p. 346.)

(3) *The one-sided practical and devotional method* which disregards the historical sense of a passage, confusing application with interpretation.

V. The Grammatical-Historical Method

Because this is the method based on induction which all sciences in modern times employ, it is also known as the *scientific* method of exegesis to distinguish it from the defective methods.

1. Its *sole aim* is to get at the exact and evident meaning of the text. Over against the allegorical method, it insists on one sense only, even in

Messianic prophecies. Over against the dogmatical method, it insists that nothing outside the text (be it creed or philosophy) must be allowed to fetter the text. Nothing must be carried into the text. The text must be allowed to speak for itself. Over against the practical and homiletical method, the sharp distinction between interpretation and application must be kept in sight.

2. This method seeks an answer to three questions: What does the Bible or any part of it (1) say, (2) mean, (3) teach.

(1) The first step in this exegetical process—what does the text *say*—includes the derivation and exact meaning of words, phrases, idioms and synonyms; their relation in the sentence, what part of speech they form; the logical thought of a sentence or passage in its continuity. Missing links must often be supplied in order to understand the continuous current of thought. In the English Bible such necessary additions are printed in italics (*e. g.*, Rom. 5: 18).

(2) The second step in exegesis—what does a text *mean*—includes: (*a*) a study of the *context* (text surrounding the one under consideration). This sometimes extends to the entire chapter, and the whole book (I Cor. 7: 1, comp. v. 26).—(*b*) an inquiry into the *literary character:* Is it prose, poetry, drama, prophecy, or parable? (Gen. 1–3; Matt. 4, 1–11).—(*c*) Investigation of the historical surroundings—the political, social, moral and religious conditions of the times; its chron-

ological, ethnological and geographical relations; also the writer's psychology, external conditions and view-points. A writing cannot be understood if forced out of its literary connection and considered apart from the age whence it came, for each book is a product of history. The method of this investigation is called Higher Criticism. (See Chap. 10.)—The final product of the exegetical process is Biblical Theology.

(3) The third question asks:—What does the text *teach?*—What principles of faith or morality may be deduced from the Bible as a whole or any of its parts as useful to present conditions? This is dogmatical, practical or homiletical exegesis. (Demonstrate this method on several texts.)

Note 1—These principles of sound interpretation hold good whatever part of the Bible we may study. The following practice will yield great gains in every way.—(1) Work hard and continuously to gain a general familiarity with the N. T. as a whole, its stories and words. Learn to locate its great chapters and passages. To this end, (2) Study the N. T. by *books,* including introduction, careful analysis, the key-words and chief conceptions.—(3) Study N. T. by *chapters,* single or in groups, bringing out principal subject, leading lesson, best verse, prominent person. (For ex., Matt. 5–7; John 17; I Cor. 14.)—(4) Study N. T. by *topics:*—prayer, love, meekness, limited to a book, or extended to the whole N. T. or the entire Bible.—(5) Pursue *word-studies:*—God, Christ, grace, sanctification. ("Word Studies in the N. T." by M. R. Vincent.)—(6) Study N. T. by *periods:*—Life of Chr., Ap. Church.—(7) Study the parables and miracles of our Lord in groups.—(8) Study the Bible by biographies.

Note 2—The Value of Bible Reading and Study.

(1) The chief end and aim of Bible reading is the *general enrichment of human life.* The Bible belongs to the class of books called "literature of power." Its abounding wealth of ethical and religious teaching in forms of

biography, exhortation, etc., has inspired untold millions to lead a higher life and to develop a good character by lessons learned from the good and the bad characters portrayed in it.

(2) Valuable *by-products of Bible reading* are: perfection of literary style; historical, literary, philosophical, religious and archæological information. The Bible presents in popular and attractive form the history of a developing Divine revelation through human experience.

(3) The Bible is the richest storehouse of *material for preaching and teaching.* As in the past, so in the future men will come to this powerhouse for strength and suggestions to lift up their fellowmen, because the problems with which Jesus and Paul dealt are perennial, and the principles for solution laid down in the N. T. will assume larger importance as men progress in intelligence and goodness.

(4) To gain all these blessings, preachers and teachers should *derive the Christian truth chiefly from the New Testament,* remembering that of the Old Testament only so much is binding on the Christian as agrees with the higher revelation in the N. T. (Matt. 5:27–48; Heb. 1:1; 8:13; Rom. 10:4). And this material should be taken directly from the N. T. In many creeds, systems and books, the pure gold of Christ's Gospel is buried from sight by innumerable layers of traditional dust and theological rubbish.

General Review of Part II

1. Name and explain the four chief divisions of the science of theology.
2. Give accurate definitions of (*a*) N. T. Introduction; (*b*) General Introduction; (*c*) Special Introduction.
3. Collective names of the 27 books in Greek, Latin, and English; origin and literal meaning of Greek name.
4. Fivefold classification of the 27 N. T. books.
5. State name and characteristics of the original language of the N. T.
6. Materials of writing, form of ancient codices, two kinds of letters, origin of chapter divisions, punctuation, etc.
7. Name and describe the three sources for restoring the original text; name and describe the two most important uncials; what is a palimpsest?
8. State aim, need and rules of textual criticism. Describe origin, name and value of the "Textus Receptus."
9. Aim and beneficial results of Higher Criticism.

10. As to the N. T. canon, explain name, necessity, rules, for determining reception of books, and sketch history.

11. Sketch history of the English translation from Wickliff to the American Standard Bible.

12. Explain literal meaning of the terms: hermeneutics, exegesis, interpretation.

13. Enumerate (*a*) intellectual and (*b*) moral qualifications of a successful interpreter. Explain the three degrees of interpretation.

14. Describe in detail the three steps of the scientific method of interpretation.

PART III

Special Introduction to The New Testament

THE FIVE HISTORICAL BOOKS
The Four Gospels and the Book of Acts

CHAPTER XIV

GENERAL ASPECTS OF THE FOUR GOSPELS

Literature:

Reliable information on all N. T. books may be found in great variety in the works on N. T. Introduction, on the Life of Christ, on the Apostolic Age, on N. T. Theology, in commentaries, in encyclopædias, and especially in the various dictionaries of the Bible. We call special attention to the following books:

Adeney, "New Testament Introduction."
Moffat, "An Introduction to the Literature of the N. T."
Peake, "Critical Introduction to the N. T."
Salmon, "Introduction to the N. T."
Farrar, "The Messages of the Book."
Dod, "Introduction to the N. T."
Ramsay, "The Bearing of Recent Discoveries on the Trustworthiness of the N. T."
Barth, "Einleitung in das N. T."
Feine, "Einleitung in das N. T."
Hastings' "Dictionary of Christ and the Gospels," Vol. I, pp. 659–663 and 670.
Hastings' "Dictionary of the Bible," Vol. II, pp. 233–249.
Snowden, "The Making and Meaning of the New Testament."
Scott, E. T., "The New Testament To-day."

Commentaries on the Entire N. T.

One volume commentaries on the entire Bible by Dummelow and by Peake.

Clarke, "People's Commentary" (6 vol.).

"Cambridge Bible for Schools and Colleges:" 19 volumes based on the Greek Text, and 19 volumes based on the English text.

Moorehead, "Outline Studies of the N. T." (6 vol.).

"Expositor's Bible" (21 vol.).

"The Expositor's Greek Testament" (5 vol.).

"International Critical Commentary."

Lange, "Commentary" (German and English).

Meyer, "Commentary on the N. T." (German and English).

Bousset, "Die Schriften des Neuen Testaments."

Holtzmann, "Kommentar zum N. T."

Harmonies of the Gospels.

Stevens and Burton, "A Harmony of the Gospels."

Robertson, A. T., "A Harmony of the Gospels."

Heinle, "Synopse der drei ersten Evangelien und des Johannes."

Johnson, "Quotations of the N. T. from the Old."

Burton, "Records and Epistles of the Apost. Age."

The American Standard Bible.

(1) The *method of spreading the Gospel* in the Apostolic Age was chiefly by word of mouth. For almost a generation (30–50 A. D.) this method was employed exclusively, and when later the 27 books of the New Testament were written one by one, it did not imply an intentional change of method since these writings were called forth by special occasions.

Note 1—Nothing in writing from Jesus has come down to us. The letter he is said to have written to King Abgarus of Edessa is a forgery of the third century (John 12:20–22).

Note 2—How early the Logia, the original Mark ("Source Q" or Ur-Markus), or the early attempts at Gospel writing referred to in Luke 1:1–4 appeared, no one knows.

Note 3—The "Scriptures" to which Christ and the Apostles constantly appealed, was the Old Testament in a Christian interpretation (Matt. 21:42; 22:29; 26:54, 56; Luke 24:27; Acts 17:2, 11; I Cor. 15:3; II Tim. 3:15, 16).

(2) In all collections of the 27 N. T. books, *the four Gospels stand at the head,* although all of them were written later than most of the epistles. The reasons for this order are as follows: (1) Christianity is a historical religion basing its doctrines not on speculations but on the facts in the life of Christ; (2) because our four Gospels rest on oral and written traditions (Luke 1: 1–4) which are older than the epistles.

Note—The present order of the four Gospels in our Bibles does not mean to imply certainty of chronological succession. Some ancient manuscripts group together the Gospels by the two Apostles (Matthew and John), followed by the books of the two disciples of Apostles (Mark and Luke).—Some modern translations place Mark first, followed by Matthew, Luke and John.

(3) *The literal meaning* in the N. T. of the Greek term εὐαγγέλιον (euangelion) and of the English word "Gospel" is "*good news,*" from εὐ —"good" and ἀγγέλιον —"spel," which is an obsolete English word, meaning "news."

Note—In classical Greek and in some passages of the Greek Old Testament, (LXX) the word signifies the *reward* or thankoffering for good news (II Sam. 4:10). Later it was limited to the "good news" itself (Isa. 61:1; 52:7; quoted in Rom. 10:15).—In the N. T. the word "Gospel" is exclusively used in the sense of a *message* (Luke 2:10; Matt. 4:23; Mark 1:15).—Only since Justin Martyr (about 150 A. D.), it is also applied to the *record* containing the message.—To-day we use it in both senses.

(4) The meaning of the term "Gospel" being

neutral, various *explanatory phrases* are frequently added to it in the N. T., such as "the Gospel of the kingdom" (Luke 8: 1), "the G. of Christ" (Rom. 15: 19), "the G. of our Salvation" (Eph. 1: 13), all three stressing its *contents;* "the G. of God" (Rom. 1: 1), denoting its *author;* "my Gospel" (Rom. 2: 16), expressing a *special type;* "the Gospel according to" emphasizing the *unity* of the message. As there could be only one Gospel, the four narratives were regarded as so many accounts or versions of the one message.

Note—The titles were not given to the four Gospels by their authors, but were furnished quite late by some unknown source.

(5) As to the *selections* from the facts in the public ministry of Christ, we find that all four evangelists place the emphasis on the closing events, more than one-half of all the material describing events of the last year, and of this more than one-third is devoted to the few weeks of Christ's sufferings, death and resurrection. (Examine each Gospel and also a Harmony of all four Gospels.)

(6) In our four Gospels we find a distinct *variety in their unity.* They fall into two groups, the first comprising Matt., Mark, and Luke, characterized as "synoptics," because they are very similar as to general outline, contents, language and teaching; called by the ancients also the "bodily Gospels," because they lay stress on the external facts of the earthly life of Christ. The second group consists of John's Gospel, known as

the "spiritual Gospel," because it emphasizes the heavenly origin of Christ and his unique and intimate relation to the Father, being written with the self-avowed purpose to prove that Jesus is the Son of God and to persuade men to believe in Him (20: 31).—Also of the Synoptists each one has an individuality of its own, as to selections, grouping and purpose. Matthew stresses the prophetic work of Christ giving long discourses; Mark pictures Christ as a great hero performing many miracles; Luke stresses the humane and universalistic features of Jesus.

Note—Because of these differences, the fancy of the ancients saw in the fourfold Gospel a realization of the four-visaged cherubin in Ezek. 1: 3–21, assigning to Matt. the figure of a man (humanity); to Mark that of a lion (strength); to Luke that of an ox (sacrifice); and to John that of an eagle, piercing into the heavenly mystery of Christ's person.

(7) Written *Gospels before our four Gospels* are mentioned in Luke 1: 1–4, but the time and character of their composition cannot be determined. They must, however, have been unsatisfactory, as they were superseded by our four Gospels on the principle that the fittest survive.

(8) Gospels were written also after our four Gospels, most of them in the second century, known as *Apocryphal* (non-canonical). These contain chiefly legends connected with the birth and early days of Jesus, his death and resurrection, written in order to gratify idle curiosity or to spread false teachings. Most of them are crude and childish

tales. Harnack has constructed a list of sixteen such gospels, the most important of which are: the Gospel of the Hebrews, of the Twelve Apostles, of Peter, of Thomas, of Matthias, of Philip, of Eve, of the Infancy, the Acts of Pilate, the Protevangelium of James, and of Marcion. (Hast., D. of Chr. and the Gospels, I, 671.)

(9) The *genuineness of the Synoptic Gospels* is at present almost universally conceded, and as the Johannine problem will be discussed in its proper place, no time need be spent here discussing the exploded hypotheses of Gospel criticism.

Note—The testimony of the Muratorian Canon (170), Tatian's Diatessaron, (170), Irenæus quotations, etc., prove that about the middle of the second century all of our four Gospels were accepted in Rome, Gaul, Asia Minor, Syria, etc.—Still older writings, such as the Didache, Papias, the epistle of Barnabas, etc., quote from the "Gospel," but it is difficult to determine whether these writings refer to our four Gospels, or to oral tradition.

(10) The *great value* of our four Gospels has been emphasized in all ages, not only by theologians but also by great men and women, such as Goethe, Renan, and others.

Two methods of studying our four Gospels:—(1) From the literary standpoint, as separate books, each one from its own point of view, allowing each one to tell its own story in its own way, bringing out the distinct individuality of each Gospel.—(2) As a *synopsis,* with the aim of discerning the harmony of the four accounts and for the purpose of constructing a harmonized life of Christ.

CHAPTER XV

THE THREE SYNOPTIC GOSPELS AND THE SYNOPTIC PROBLEM

Literature:
Consult the bibliography in Chapters 1 and 14.

The Gospel According to Matthew

The Author:—Matthew ("gift of God," also known as Levi, Mark 2: 14, 15 and Matt. 9: 9, 10), the son of Alphæus, a tax collector at Capernaum, called by Jesus from his work. He gave a farewell feast in honor of Jesus to which he invited his fellow publicans. Nothing else is recorded of him in the Gospels. Tradition says that he worked for fifteen years in Judea and afterwards in Parthia and Ethiopia.

Origin and Language of the Book:—Matthew seems to have written two books: (*a*) The Logia, a collection of "sayings" of our Lord, containing no historical narratives, written in Aramaic. This is lost to us. (*b*) Our Gospel, which is not a mere translation of the Logia, but a work originally composed in Greek by Matthew or an assistant, into which all, or the larger part of the Logia was interwoven.

The Original Readers:—Very probably Greek-

speaking Jews, for he finds it necessary to interpret Hebrew words like "Immanuel" (1: 23), "Golgotha" (27: 33), and Christ's Prayer (27: 46).

Date and Place:—It was probably written before A. D. 70, for there are indications in it that Jerusalem had not yet been destroyed (4: 5; 5: 35), and an allusion to the approach of the crisis: "Let him that readeth understand" (Matt. 24: 15). It was probably written in Palestine, city unknown.

Characteristics:—(*a*) More Hebraistic than the others, using Hebrew idioms ("Kingdom of Heaven" from the Jewish reluctance to use the name of God); Old T. quotations not found in the parallel Gospels are made from the Hebrew and not from the LXX; (*b*) Standpoint and atmosphere is Jewish: he commences the genealogy with Abraham, quotes about sixty O. T. prophecies which he sees fulfilled in Christ. (*c*) But he is *no opponent* of the Gentiles, for he alone records the visit of the Magi, and the Great Commission. (*d*) A large place is assigned to the words of Jesus, which often are arranged in systematic form.

Contents:—Matthew is divided into twenty-eight chapters. The general arrangement is topical, and chronological only in its general outlines, especially in the second part.

I. *Preparation for Christ's Public Ministry,* 1: 1–4: 11.
   1. Genealogy, announcement to Joseph, birth of Christ, visit of the Wise Men, flight to, and return from Egypt (Chapters 1 and 2).
   2. Ministry of John the Baptist, baptism and temptation of Jesus (3: 1–4: 11).

II. *Christ's Ministry in Galilee,* 4:12–18:35.
1. Removal from Nazareth to Capernaum, recall of disciples, widespread fame (4:12–25).
2. Sermon on the Mount (Chapters 5, 6 and 7).
3. A group of events illustrating the authority claimed in the Sermon on the Mount: healing of the leper, the centurion's servant and Peter's wife's mother; stilling of the tempest; cure of the Gadarene demoniac and the paralytic; call of Matthew, raising of Jairus' daughter; cure of a woman, of two blind men and a demoniac man (8:1–9:34).
4. Christ's compassion for the people; names and preaching journey of the Twelve (9:35–10:42).
5. Events showing the attitude of various groups toward the Gospel; message from John, woes against cities, criticism of the Pharisees for plucking corn and healing on the Sabbath, warning against blasphemy, the true kindred of Christ (Chapters 11 and 12).
6. A group of parables concerning the growth of the kingdom of God (13:1–52).
7. Increased opposition; second rejection at Nazareth, the Baptist's death, feeding of the 5000, walking on the sea of Galilee, eating with unwashed hands and break with the Pharisees (13:53–15:20).

III. *Retirement to Northern Galilee,* 15:21–18:35.
1. Journey to Tyre:—the Canaanitish woman, feeding of the 4000, a sign demanded (15:20–16:12).
2. Journey to Cæsarea Philippi—Peter's Confession, predicting his death, transfiguration, cure of the epileptic boy (16:13–17:23).
3. Return to Capernaum, paying the temple tax, discourse on humility and forgiveness (17:24–18:35).

IV. *Ministry in Perea and Judea,* Chapters 19 and 20.
1. Forbidding divorce, blessing children, the rich ruler and the peril of wealth (Chapter 19).
2. Parable of the laborers in the vineyard, foretelling his death, ambition of James and John, cure of the blind man at Jericho (Chapter 20).

V. *The Last Week of Christ at Jerusalem,* Chapters 21–28. Triumphal entry on Palm Sunday, controversies, passover, death and resurrection.

The Gospel According to Mark

The Author:—John Mark, the son of a Mary

(Acts 12: 12) and probably of the master of the house where the Last Supper was held (Mark 14: 13). He probably was the young man in Gethsemane mentioned in Mark 14: 51, 52. He was a cousin of Barnabas (Col. 4: 10), with whom he came from Jerusalem to Antioch, the helper on Paul's first missionary journey (Acts 13: 5, 13; 15: 37), later again with Paul (Col. 4: 10, Philemon 24), and with Peter (I Pet. 5: 13, "My son"). In II Tim. 4: 11, Paul expresses a strong desire to see him.

Sources of the Book:—According to ancient tradition Mark received his material from Peter whom he accompanied to Rome as "interpreter," translating Peter's Aramaic sermons into Greek. Later, according to the "elder" quoted by Papias, he "wrote down accurately everything that he remembered." Justin Martyr therefore calls Mark's Gospel, "Memoirs of Peter."

Date and Place of Writing:—Before 65, in Rome; *i. e.,* after Peter's death and before the destruction of Jerusalem. The reason for this date is the same as in Matthew.

Original Readers:—Probably Roman Christians of Gentile extraction. This would explain the Latinisms, the mention of Rufus (15: 21), identical with the Roman Christian of Rom. 16: 13, the absence of Christ's genealogy, the few O. T. quotations, his preference for Christ's miracles (18, and only 4 parables); his explanations of Hebrew words—boanerges, talitha kumi, corban—as well

as of Jewish customs and modes of thought (7: 2, 3; 12: 18).

Characteristics:—Style and diction are graphic, concrete, animated, colorful, picturesque, emphasizing the powerful deeds of Jesus which would appeal to the Romans, laying stress on details as to persons, numbers, and places, dwelling on the gestures and looks of Jesus.

Integrity:—As verses 16: 9–20 are absent from the two oldest and most important manuscripts (Aleph and B); and differ greatly from the rest of the book in the use of words, etc., they are very generally regarded as a later addition.

Contents:—Mark's Gospel is the shortest of the four, comprising only 16 chapters.

I. *Preparation for Christ's Public Ministry,* 1: 1–13. Introduction, message of the Baptist, baptism and temptation of Jesus.

II. *Christ's Galilean Ministry,* 1: 14–7: 23.

1. Early Ministry in Galilee:—Removal to Capernaum, recall of the disciples, a Sabbath in Capernaum and first preaching journey (1: 14–45).
2. Successive grounds of offense; cure of the paralytic and claim to forgive sin, call of Levi, disregard of fasting, plucking grain and healing on the Sabbath (2: 1–3: 6).
3. More advanced Galilean Ministry: widespread fame, choosing of the Twelve, warning against the "eternal sin," Christ's true kindred (3: 7–35).
4. A group of parables about the growth of the kingdom of God (4: 1–34).
5. Various manifestations of Christ's power:—stilling of the tempest, cure of the Gadarene demoniac and a woman, raising of Jairus' daughter (4: 35–5: 34).
6. Preaching journey, rejection at Nazareth, sending out of the Twelve, death of the Baptist (6: 1–29).
7. Retirement to a desert, feeding of the 5000, walking

on the sea, many healings, eating with unwashed hands (6:30–7:23).

III. *Withdrawal to Northern Galilee,* 7:24–9:50.
1. Journey to Tyre. Syrophœnician woman, cure of a deaf and dumb person, feeding of the 4000, a sign demanded, a blind man healed at Bethsaida (7:24–8:26).
2. Journey to Cæsarea Philippi:—Confession of Peter, transfiguration, the cure of the dumb boy, foretelling his death (8:27–32).
3. Return to Capernaum. Teaching on humility and tolerance (8:33–9:50).

IV. *The Perean Ministry,* Chapter 10.
Forbidding divorce, blessing children, the rich ruler, ambition of James and John, cure of Blind Bartimæus at Jericho.

V. *Last Week at Jerusalem,* Chapters 11–16.
Triumphal entry, controversies, passover, death and resurrection.

The Gospel According to Luke

Literature:
Consult bibliography under Chapters 1 and 14.
Robertson, A. T., "Luke the Historian in the Light of Research."
Harnack, "Luke the Physician, the Author of the Third Gospel and Acts."
Godet, "Commentary on Luke."

The Author:—Luke, the only Gentile among the Biblical writers (Col. 4: 14 omits him from the list of "those of the circumcision"), probably a Greek from Antioch, a physician (Col. 4: 14), and, according to an old tradition a painter. The "we" sections in Acts show that he was with Paul from Troas to Philippi (Acts 16: 16–17). He remains at Philippi and after six years accompanies Paul to Jerusalem (20: 5 to 21: 18), and on the voyage to Rome (Acts 27 and 28). During Paul's first Roman imprisonment, he was one of his co-work-

ers (Philemon 24), and during Paul's second Roman imprisonment, Luke was his only faithful attendant (II Tim. 4: 11).

Sources and Method:—In a preface (1: 1–4), he states his object and method. (1) He desires to confirm the faith of a "Theophilus," and as none of the existing Gospels suited him he writes one himself. (2) His method is very thorough: (*a*) He collects documents, (*b*) examines eye-witnesses, (*c*) employs critical canons in sifting the material, and (*d*) aims at writing a complete biography, in distinction from the fragments before him. (3) That Paul influenced the spirit of Luke's Gospel is beyond controversy; but he may also have furnished him with material from the tradition in possession of Paul (I Cor. 15: 1–9).

Place and Date:—Probably at Philippi, about 75 A. D., that is, after the destruction of Jerusalem, for, in place of the general language in Matthew and Mark, Luke 21: 20 and 24 gives a clear description of the siege and its issue; and while in Matthew and Mark the final judgment is closely associated with the doom of Jerusalem, in Luke it is distinguished from the local event and an interval is placed between the two (22: 24).

Characteristics:—(*a*) Better Greek, except in the "Hymns" in Chapters 1 and 2, which are thoroughly Hebraistic and point to a Hebrew document; (*b*) the longest account of the infancy, probably derived from the Virgin and others; (*c*) a long account (Chaps. 9–19) of the Perean period,

not found in the other Gospels; (*d*) traces of his medical training may be found in his stressing Christ's healings, and in using technical terms for some of the diseases (4: 38; 5: 12; 6: 19; 22: 44). Luke illustrates Paul's teaching of the universality of the Gospel, stressing Christ's humane feelings and far-reaching sympathies (Good Samaritan, the parables of "The lost found," the great sinner, toleration (9: 51–56, etc.).

Contents:—Luke's Gospel contains twenty-four chapters.

I. *Literary Preface,* 1: 1–4.
II. *Annunciations,* birth and childhood of the Baptist and Jesus, interspersed with five hymns (1: 5–2: 52).
III. *Preparation for Christ's Public Ministry,* 3: 1–4: 13. Message of the Baptist, baptism, genealogy and temptation of Jesus.
IV. *Galilean Ministry,* 4: 14–9: 50.
    1. Rejection at Nazareth, removal to Capernaum, cure of a demoniac, Peter's wife's mother and many others (4: 14–43).
    2. Preaching journey in Galilee, recall of the disciples, cure of a leper (4: 44–5: 16).
    3. Grounds of offense; cure of the paralytic and claim to forgive sins, call of Levi, neglect of fasting, plucking grain and healing on the Sabbath (5: 17–6: 11).
    4. Organization of the kingdom by choosing the Twelve, sermon in the plain (6: 12–49).
    5. Work at Capernaum and on a preaching journey; cure of Centurion servant, raising of the young man at Nain, message from the Baptist, anointing at Simon's house, a group of parables, the tempest stilled, the Gadarene healed and Jairus' daughter raised (7: 1–8: 56).
    6. Sending out of the Twelve, feeding the 5000, Peter's confession, the transfiguration, ambition of James and John (9: 1–50).
V. *The Perean Ministry,* 9: 51–19: 28.
    1. From Galilee to Bethany (9: 51–10: 42).

Final departure from Galilee, rejection by the Samaritans, three would-be disciples, mission of the seventy, parable of the Good Samaritan, visit at Bethany.

2. Work in Perea (11:1–17:10).
   The Lord's Prayer, Beelzebub, sign of Jonah, woes against the Pharisees, the rich fool, Galileans slain by Pilate, warning against Herod, parables of the lost-found, the unjust steward, the rich man and Lazarus.
3. Final journey to Jerusalem (17:12–19:28).
   The ten lepers, when cometh the kingdom, Pharisees and Publican, blessing children, the rich ruler, blind man and Zacchæus at Jericho.

IV. *The Last Week at Jerusalem,* Chapters 20–24.
The triumphal entry, teaching, passover, death and resurrection.

The Synoptic Problem

Literature:
Vollmer, Philip, "The Modern Student's Life of Christ."
Consult the literature in Chapters 1 and 14.

The first three Gospels are called Synoptists (syn-opsis, *i. e.*, "a common view"), because they view the life of Christ from a common standpoint, in contrast to John's altogether different treatment.

(1) The *resemblances* among the three Gospels are, (*a*) a *common plan* (infancy,—the forerunner, baptism and temptation,—ministry in Galilee —passion); (*b*) a *common selection of incidents.* Of 88 incidents, they have 71 in common, and only 17 exclusive (Matt. 5, Mark 3, Luke 9); (*c*) *similar groups of scenes* (death of John is introduced parenthetically by all three to explain Herod's terror). (*d*) *Verbal agreements,* not only in sayings of Jesus, which might be due to tradition, but also in narrative passages.

(2) The *differences* among the three gospels are:—(*a*) Accounts of different events—about 17; (*b*) differences in several accounts of the same events (order of temptations in Matt. and Luke, blind men at Jericho). (*c*) Verbal differences.

(3) *The Synoptic Problem* is to find a theory which will account for the resemblances and differences in these Gospels, and thus answer the question: how did the first three Gospels originate?

(4) *Proposed Solutions of the Synoptic Problem:*—(*a*) *Theory of oral tradition.* The rabbinical method of teaching by constant repetition of the same forms had fixed these forms so thoroughly in the minds of the early disciples that when later they began to write their Gospels independently, each one naturally used these stereotyped phrases.—(*b*) *Theory of mutual dependence.* Matthew's Gospel is based on "oral tradition"; Mark abbreviated Matthew, and Luke used both. The order may also be reversed.—(*c*) Theory of *original documents,* such as referred to in Luke 1: 1–4. Two are usually mentioned: Matthew's *Logia,* containing sayings of Christ, and a *primitive Mark* (Ur-Markus), known as source "Q," still simpler than our Mark, for the narrative. Besides these each had independent sources, as, *e. g.,* for the infancy, the Perean period and the resurrection.

Note—Acts 1:22 and 2:42 seem to suggest that very early a definite "course of Christian instruction" had gained currency in the primitive Church, the contents of which were, according to Jewish methods of teaching, committed to memory by dint of frequent repetition. Probably frag-

ments of this "course" were soon committed to writing and later some of these records may have been used in constructing our four Gospels (Luke 1:1–4).

(5) The "*original document theory*" is the one generally accepted at present as furnishing the most scientific answer to the question: How did our present first three Gospels originate?

CHAPTER XVI

JOHN'S GOSPEL AND THE BOOK OF ACTS

The Gospel According to John

Literature:
Consult literature in Chapters 1 and 14, especially "Hastings' B. D.," Vol. II, pp. 680–728.
Godet, "Commentary on John" (2 vol.).
Zahn, "Das Evangelium Johannes."

The Author:—John, the son of Zebedee and Salome, brother of James the elder, called by Jesus at the Jordan after the temptation. Later banished to Patmos, died at Ephesus about 100. Author of five New Testament books. (Which?)

Authenticity of the Book:—(*a*) *External evidence.* As early as 125, verses from this Gospel are quoted by Basilides, although he does not mention the author. The first one to mention John as the author is Theophilus of Antioch in 170.—(*b*) *Internal evidence.* The Gospel shows, (1) that it was written by a *Jew* (not a Gentile Gnostic), for he quotes the O. T. from LXX and the Hebrew, and his style and spirit are Hebraistic. (2) A *Palestinian,* for he is familiar with the minute topography (Cana, Jacob's Well, places in Jerusalem). (3) A *contemporary* with the events described. He knows that the Samaritans expect the Messiah. He makes no reference to Gnosti-

cism of the 2nd century. (4) He was an *eye-witness.* Three times he claims this: 1: 14; 19: 35; 21: 24. The vivid details of the Gospel suggest the same.

Objections to John's Authorship:—(*a*) Inconsistency with the *character* of John. In the synoptists he is a "Son of Thunder," passionate, but in John he is "the beloved disciple." Answer: Cannot both go together?—(*b*) Inconsistency with the book of *Revelation* in style, tone and teaching. The Gospel is in good Greek, but Revelation is faulty; the Gospel is liberal, Revelation, narrow. Answer: Revelation was written earlier (in 69) and the Gospel in his riper old age, when his language, views and experience had undergone changes. (*c*) Inconsistency with the *Synoptists.* The Synoptists speak mostly of Christ's work in Galilee, John of that in Judea; the Synoptists give one year, as the duration of Christ's ministry, but John three. Answer: Luke 13: 34 shows that even the Synoptists indicate more than one passover and one visit to Jerusalem. Contains no parables and little about the kingdom of God.

Solution of the Admitted Difficulties:—(*a*) The Synoptists are more objective chronicles, while in the fourth Gospel the teaching of Christ went through the crucible of John's personality, and is a *reproduction* and interpretation of Christ's life and teaching in John's own language and in contemporary forms of thought. Hence the similarities in the sayings of Christ and the Baptist's to John's

own. (*b*) John's Gospel is avowedly an *argument* (20: 30, 31). Its selection of material is confessedly partial, its aim being to confirm the faith of the Christians. Many of the best histories are written from this standpoint (Sallust).

Date and Place:—Between 85 and 90, probably at Ephesus; hence it is the latest of the New Testament books.

Characteristics:—Clement of Alexandria called it the "Spiritual Gospel" (See Chap. 14). Christ is the manifestation in human form of a Divine Being and the only source of life and light (1: 1–18). It touches only slightly on the return of Christ in visible form, while his coming in the spirit is strongly stressed (Chaps. 14–17).

Contents:—John's Gospel contains twenty-one chapters.

I. *The Prologue* (Preface) of the Gospel, expressing the central doctrine of the book in terms of current thought (1: 1–18).

II. *Christ's Early Ministry,* 1: 19–4: 54.
   1. In Judea.—Testimony of the Baptist to the Pharisees, the people and the first disciples of Jesus (1: 19–51).
   2. In Galilee—First miracle at Cana and short visit at Capernaum (2: 1–12).
   3. In Jerusalem and Judea—First cleansing of the temple, discourse with Nicodemus, preaching in northern Judea and the Baptist's testimony of Christ's superiority (2: 13–3: 36).
   4. In Samaria.—Self-revelation to the Samaritan woman, preaching in Samaria (4: 1–42).
   5. In Galilee.—Favorable reception and at Cana, cure of the nobleman's son (4: 43–54).

III. *Central Period of Christ's Ministry,* Chapters 5–12.
   1. In Judea.—Cure of the infirm man at Bethesda, leading to a controversy on the Sabbath question (Chap. 5).

2. In Galilee.—Feeding of the 5000, leading to a controversy on the bread of life and the crisis at Capernaum (Chap. 6).
3. In Judea.—At the Feast of Tabernacles Jesus defends healing on the Sabbath, claims to be the Messiah, the light of the world, the source of true liberty and to have preëxisted before Abraham (Chapters 7 and 8).
4. In Judea.—At the Feast of Dedication, cure on a Sabbath of the man born blind, claiming to be the good shepherd, resulting in an attempt to stone him (Chapters 9 and 10).
5. From Perea to Bethany.—Raising of Lazarus and retirement to Ephraim (Chapter 11).

IV. *Last Week in Jerusalem,* Chapters 12–21.

1. Anointing of Jesus, triumphant entry, visit of Greeks and final departure from the Temple (Chapter 12).
2. Passover, farewell conversations and highpriestly prayer (Chapters 13–17).
3. Arrest, trial, death and resurrection (Chapters 18–20).
4. Appendix to the Gospel, recording Peter's reinstatement at the Sea of Tiberias (Chapter 21).

The Book of Acts

Literature:

Consult bibliography in Chapters 1 and 14.
Hill, W. B., "The Apostolic Age."
Ropes, J. H., "The Apostolic Age in the Light of Modern Criticism."
Norton, "The Rise of Christianity."
Burton, "Records and Letters of the Apostolic Age."
Scott, "Beginnings of the Church."
Dobschütz, "Christian Life in the Primitive Church."
Books on the Ap. Age by McGiffert, Purves, Bartlet, etc.
Hayes, "The Gift of Speaking with Tongues."
Mosiman, "Das Zungenreden."

The Author:—Luke, the writer of the third Gospel, as appears from the reference to the "former treatise," the mention of "Theophilus," from the similarity of style, and the quality of the Greek. That the author must have been a friend

of Paul is evidenced by the Pauline spirit and viewpoint of the book, by the undesigned coincidences between Paul's epistles and Acts, by the large space Paul's life occupies, and by the "we" sections (16: 10–18; 20: 5–21: 17; 27: 1–28: 16) which must have been written by an eye-witness.—Copious *external evidence* in favor of the origin of Acts in the Apostolic Age and of Luke's authorship is found in Clement of Rome, Ignatius, Polycarp, Irenæus, the Muratorian Canon, the Acts of St. Paul and Thekla, the Peshitto, the Itala, etc. The "tendency theory" of the Baur-Tuebingen School of N. T. Criticism has been totally disproved.

Source of Material:—For the first part (Chaps. 1–12) Luke no doubt followed the same method as in writing his Gospel (Luke 1: 1–4). For the second part, he drew on his experiences as an eye-witness and on Paul (*e. g.,* for Chap. 15).

The Historicity and Credibility of Acts has been questioned on the following points:—(1) Acts records three early visits of Paul to Jerusalem, in 9: 26; 11: 30; and 15: 4, while Paul himself in Galatians 1: 18; 2: 1 mentions only two, and on such a personal matter, Paul's own statement must be considered decisive.—Answer: Luke writes as a historian giving a full record, while Paul in Galatians aims to prove an argument and therefore mentions only such visits as were necessary to sustain his point.—(2) Acts 5: 36, 37 quotes Gamaliel to the effect that the insurrection of Theudas

preceded that of Judas, while Josephus (Ant. 20, 5, 1) reports that it took place ten years *after* the one by Judas. Answer:—Either Luke or Josephus made a mistake; or either referred to different men by the same name, as there were so many upheavals in those times. Luke's great precision in giving the titles of officials, geographical allusions and nautical expressions, etc., prove him to be a very trustworthy historian.

Aim and Design of Acts is stated in 1: 8. It is a history of the planting and extension of the Church, both among Jews and Gentiles, by the gradual establishment of radiating centres of influence at certain salient points throughout a large part of the empire, beginning at Jerusalem and ending at Rome. The ancient title, "Acts of the Apostles" is therefore misleading.

Date and Place of Writing:—About 75–80, at Philippi or Antioch.

Contents:—Acts contains twenty-eight chapters.

I. *The Church in Jerusalem,* 1: 1–8: 1.
   1. Introduction—Renewed Apostolic commission, Ascension and choice of Mathias (Chapter 1).
   2. Growth of the Church.—Coming of the Spirit, first imprisonment, sin of Ananias, second imprisonment, choosing of the deacons (2: 1–6: 7).
   3. *Progressive teaching*—Stephen's martyr's death (6: 8–8: 1a).

II. *The Church in Transition,* 8: 16–12: 25.
   1. Philip in Samaria and conversion of the Ethiopian (8: 1b–40).
   2. Paul's Conversion, first preaching and visit at Jerusalem (9: 1–31).
   3. Peter at Joppa, Lydda, Cæsarea and defense at Jerusalem (9: 32–11: 18).

4. Spread of the Gospel in Phœnicia, Cyprus and Antioch in Syria (11 : 19–30).
5. Martyr's death of James, third imprisonment, and flight of Peter, death of Herod Agrippa I (Chapter 12).

III. *The Church Among the Gentiles,* Chapters 13–28.

1. Paul's first missionary journey. Appointment, Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe and return to Antioch in Syria (Chapters 13 and 14).
2. The Council at Jerusalem about the Judaistic controversy (15 : 1–35).
3. Paul's second missionary journey.—Revisit of Churches, Troas, Philippi, Thessalonica, Berœa, Athens, Corinth, Ephesus, Cæsarea, Jerusalem, Antioch in Syria (15 : 36–18 : 22).
4. Paul's Third Missionary Journey.—Revisiting Churches, Ephesus, Macedonia, Corinth, Troas, Miletus, Tyre, Cæsarea, Jerusalem (18 : 23–21 : 16).
5. Paul's Imprisonment and work at Rome (21 : 17–28 : 31).
   (*a*) Meeting the Church at Jerusalem, arrest in the Temple, speech to the Jews, defense before the Council (21 : 17–23 : 10).
   (*b*) Two years' imprisonment at Cæsarea, defense before Felix, Festus, appeal to Cæsar, defense before Herod Agrippa II (23 : 11–26 : 32).
6. Voyage to Rome and shipwreck at Melita, journey to Rome, first Roman imprisonment and preaching in Rome (Chapters 27 and 28).

CHAPTER XVII

GENERAL ASPECTS OF THE NEW TESTAMENT EPISTLES

Literature:
Consult the bibliography in Chaps. 1 and 14 on the various subjects.

Character and Dates

ONE of the literary characteristics of the N. T., as compared with other sacred books, is the *epistolary character* of a large part of its contents. The adjective "didactic" suggests that the Gospel teaching in these 21 letters is presented chiefly in the form of *doctrinal statements,* instead of in the form of history, poetry or philosophy, as in the Old Testament, the Gospels, and the Acts.

Note 1—Letter-writing, official as well as private, has been a very ancient practice and was very common in the first century (II Sam. 11:14, 15; I Kings 21:8, 9; II Kings 5:5; Acts 9:2; 15:22, 23; Babylonian—Assyrian tablets, the Egyptian papyri, Cicero, Seneca, etc.).

Note 2—The two words used interchangeably for these twenty-one writings: *"epistle"* (from the Greek) and *"letter"* (from the Latin), are synonymous; but modern specialists draw a distinction between them, using "epistle" for a definite type of literary production, an essay or a discussion set in letter form; and "letter" which is to denote an actual, personal communication between two parties (Hastings' B. D., Vol. I, p. 730; Deissmann, "New Light from the

East," pp. 143–246; Kent, "Apost. Age," p. 125). By this test all the twenty-one didactic writings of the N. T. are "letters," even those most systematically and orderly arranged, like Romans, I Corinthians and Hebrews.

Classification

(1) According to *authorship* the twenty-one N. T. epistles fall into three groups:—Thirteen by Paul (which?); Hebrews, by an unknown author; seven general or "catholic" epistles, the adjective referring to the more general character of their contents and destination (which?).

(2) According to *destination*:—six are addressed to individuals (which?); ten to local Churches (which?); five to groups of Churches (which?).

(3) According to *time of writing*. The dates set for most of the epistles can claim only approximate accuracy. The following is a provisional table of dates. A more specific discussion of this subject will follow later in connection with the study of each particular letter.

Epistle of James.—Before 50 A. D.
Paul's thirteen Letters.—53–67 A. D.
Peter's and Jude's Letters.—63–64 A. D.
Epistle to the Hebrews.—75 A. D.
John's three Letters.—90 A. D.
(Compare "Chronological Table" in Chap. 6.)

Value and Importance

The N. T. epistles differ greatly in value. Some of them are, as to quantity and quality, elaborate

and argumentative treatises on most important subjects (which?); while others are little more than private notes (which?).—Although most of the epistles were written earlier than our four Gospels, they contain a more advanced stage of theological teaching than the Gospels, because they represent the fruit of 10–30 years reflection and experience regarding the great events recorded in the Gospels, such as the significance of the person and work of Christ, justification by faith, etc.

Lost and Spurious Epistles

It is generally believed that some genuine letters written by the Apostles and other leaders of the Apostolic Church are lost to us. This is very probable, for it is unlikely that men engaged in lifelong, extended evangelistic activities like Paul, Peter, John, James, and others should have written only 1–13 letters. In the case of Paul such losses are definitely implied in his extant epistles. (See next chapter.)

A number of *spurious letters,* attributed to Barnabas, Diognetius, Polycarp, Clement of Rome, Ignatius, etc., were so popular among the early Christians that some of them are found incorporated with our canonical epistles in our oldest and most important Greek manuscripts.

Advantages of the Epistolary Form of Literature

(1) Christian *teaching* conveyed by personal

communications touching real life on a great variety of subjects makes a deeper impression than when cast in the form of treatises or abstract definitions.—(2) In a letter, being a direct communication, the *personality* of the writer stands before us more prominently, showing his interest and pouring out his very soul in unrestrained expressions of his various feelings.—(3) By a combination of both characteristics a true photograph of the *actual circumstances* of the individual congregation as well as of the general condition of Apostolic Christianity is presented, saving us from too great idealization (Corinthians, James, etc.).

Disadvantages of the Epistolary Form of Literature

(1) An absence of a more comprehensive treatment of fundamental theological and ethical doctrines, and of fuller information on the conditions of the Churches; (2) Points which even at the time of writing were of merely local interest (behavior of women), are treated with fulness, while theological and ethical subjects which proved perplexing problems even then and which have exercised the minds of thinking persons in all ages (nature of Christ, the Trinity, slavery, property), are only slightly touched upon or are entirely absent, making subsequent ages dependent on mere inferences.

Genuineness of the Epistles

After the long sustained and severe attacks on

the genuineness of most of the epistles by the Baur-Tuebingen school of N. T. criticism, modern scholarship, both conservative and liberal, has come, almost unanimously, to the conclusion that all of the 21 epistles were written in the first century by the traditional authors, with the possible exception of Paul's Pastoral epistles and II Peter. (See " Foreword " and the following chapters.)

CHAPTER XVIII

LIFE AND WORK OF ST. PAUL

Literature:
From the great mass of literature on Paul, only a few books can be mentioned.
Book of Acts: 7:58–8:3; 9:1–30; 11:19–29; 12:25; Chaps. 13–28.
Epistle to the Galatians, 1:11–2:21;—II Cor. 11:32–33. Consult the bibliography in Chaps 1 and 14.
Gilbert, "Student's Life of Paul."
Robertson, "Epochs in the Life of Paul."
Peabody, "The Apostle Paul and the Modern World."
Deissmann, "The Religion of Jesus and the Faith of Paul."
Vedder, "Fundamentals of Christianity," Chaps. 6, 7, 8 and 9.
Alexander, "The Ethics of Paul."
Hausleiter, "Paulus."
Smith, "Voyage and Shipwreck of St. Paul."
Knope, "Paulus."
Ramsay, "St. Paul, the Traveler and Roman Citizen."
Gardner, "Religious Experiences of Paul."
Thackery, "The Relation of Paul to Contemporary Jewish Thought."
Matheson, "The Spiritual Development of Paul."
Pfleiderer, "Christian Origins," pp. 155–281.

For an adequate understanding of Paul's epistles which will be next in order in our studies, a sketch of the life of their author is essential, because his great personality lies back of them, is interwoven with them and is expressed through them.

Birth, Family and Name. Paul was probably born in 7 A. D., at Tarsus in Asia Minor, and was therefore a "Hellenist."—Of his *parents* nothing

is known, except that his father was a "Hebrew" (Phil. 3: 5), *i. e.*, a Jew maintaining the Hebrew language and customs in his family. Paul had at least one sister and a nephew (Acts 23: 6). In Romans 16: 7, 11, 21, he sends greetings to "kinsmen"—Junias, Herodian, Jason.—His Jewish name was Saul (The Desired) and his Roman name, Paul ("The Small"), both of which he very likely received in his infancy, as was the case with other Jews (John Mark).—Through his father he inherited *Roman citizenship.* He was also a citizen of Tarsus (Acts 21: 39).

Education. Paul was bilingual, having very probably received a Greek education at Tarsus, for he shows extensive knowledge of the Greek language, history, and philosophy (Rom. 1: 18–32; I Cor. 1–3; Acts 17: 22); he quotes from three Greek poets: Menander (I Cor. 15: 33); Epimenides (Tit. 1: 12) and Aratus (Acts 17: 28). In Jerusalem, he probably entered the Scribal College after his confirmation, one of his teachers being the famous Gamaliel. That he was a gifted and industrious student is inferred from Gal. 1: 14.—Though Acts 26: 4, 5 implies continuous residence, yet he is silent about having seen the Lord.—As the rabbis were expected to teach gratuitously, he learned the *trade* of tent-maker (Acts 18: 3).

The Pharisee and Persecutor. He belonged to the sect of the Pharisees (Acts 23: 6) and as such became a most bitter enemy of the new Church. Acts 8: 1 and 26: 10 may imply that he

was a member of the Jewish Council. Acts 8: 3 and 26: 12 shows that Paul was an officially delegated inquisitor for the Sanhedrin, with the power to arrest Jews even outside of Palestine.—In persecuting the Church his motives were pure; but just because he was a conscientious fanatic, he was the more dangerous.

Conversion and Private Evangelism. About 36 A. D. Paul was suddenly converted to Christ at Damascus and baptized. After this his movements were as follows: Preaching Christ in Damascus; persecution and three years retirement to Arabia (36–39); return to Damascus, preaching, persecution and flight to Jerusalem; fifteen days' visit with Peter; vision in the Temple and retirement to Syria, followed by about six years of silence (39–45), during which the churches mentioned in Acts 15: 41 may have been founded; about 46 A. D. call to the new Church at Antioch and one year's work, during which he carried alms to Jerusalem (Acts 11: 30).

The Appointed Foreign Missionary, for about 20 years, 46–66 A. D.

Draw a map tracing Paul's several missionary journeys with different colors.

First Missionary Journey, 46–49.—Read Acts Chaps. 13 and 14.

Appointment at Antioch, Cyprus, Perga, Antioch in Pisidia (first recorded address), Iconium (escaped stoning), Lystra (first deified, then stoned), Derbe, return to Antioch in Syria.

Council at Jerusalem concerning the obligation of the Mosaic Law, 50 A. D.—Acts 15: 1–35; Gal. 2: 1–21.

Second Missionary Journey, 51–54 A. D.—Acts 15: 36–18: 22a.

Dissension between Paul and Barnabas, visit of Churches in Syria and Cilicia, Lystra (call of Timothy), Galatia, Troas, Philippi, Thessalonica, Berœa, Athens, Corinth (18 months, writing of I and II Thess.), Ephesus, Cæsarea, Jerusalem and Antioch.

Third Missionary Journey, 54–58 A. D.—Acts 18: 23–21: 6.

Galatia, Ephesus (3 years, writing of I Cor.), Troas, Macedonia (writing of II Cor.), probably Illyricum (Rom. 15: 19), Corinth (3 months; writing of Romans and Galatians), return to Philippi, Troas, Miletus, Tyre (7 days), Ptolemais (one day), Cæsarea, Jerusalem.

Prisoner and Martyr, 58–67 A. D.—Acts 21: 17–28: 31.

Short Imprisonment at Jerusalem—arrest, address to the people, trial before the Sanhedrin, plot and removal to Cæsarea.

Two Years' Imprisonment at Cæsarea—hearing before Felix, Drusilla, Festus, appeal to Cæsar, hearing before Agrippa II, sent to Rome.

Imprisonment on the Mediterranean—at Melita (3 months), and on the journey to Rome.

Two Years' Imprisonment at Rome—writing of

Colossians, Philemon, Ephesians and Philippians; release in 63.

Fourth Missionary Journey—probably to Ephesus, Miletus, Troas, Macedonia, Corinth, Nicopolis, Crete, Spain; writing of I Tim. and Titus.

Second Roman Imprisonment—writing of II Tim. and martyr's death, about 67 A. D.

Personality of Paul

Paul's *outward appearance* is supposed to have been unpretentious (II Cor. 10: 10; but not Acts 14: 12). The apocryphal "Acts of St. Paul and Thekla" describes him as "a man little of stature, bald, short-legged, corpulent, with eyebrows meeting and a prominent nose."—In several places he complains of ill health (II Cor. 12: 17; Gal. 4: 13), the nature of which is variously explained: (1) an eye-disease; (2) epilepsy; (3) nervous prostration; (4) sudden attacks of cramps; (5) malaria fever causing severe headaches.—But judging from his arduous, long-continued, successful work and his many persecutions, he must have had on the whole a strong constitution.

As to *vigor of mind and education,* Paul may be placed alongside the greatest intellects of history. In Paul were combined much of the results of the three civilizations of that time: Jewish religion, Greek culture and Roman citizenship.

Paul's *emotional life* was highly developed. He had the choleric temperament and a strong capacity for making and holding friends.—I Cor. 7: 7, 8

implies that Paul was not married at the time. As verse 7 speaks of this state as a "gift," it is assumed that he never had been married. Did he remain unmarried from lack of sexual affinity, or from ascetic principles, or from missionary policy, or because he believed the return of Christ to be near at hand? The language in I Cor. 7, however, would be suitable also for a widower. Hence, Clement of Alexandria, Eusebius, Luther and others believed that he had been married in his younger years.

Paul was possessed of unusual *will power* and determination, manifesting itself in self-denying labor and great moral as well as physical courage.

Thus Paul in his inner life shows three characteristics rarely found united: vigor of intellect, liveliness of feeling, great will power.

Paul's Advantages for Leadership

(1) He was a *Jew.* As a Jew he would have a training in Bible knowledge, and in the faith of a coming Messiah such as no Gentile could possess. Moreover, the work in nearly all the places must begin in the synagogue, and only a Jew could take part in its services.—(2) He was a trained and recognized *rabbi, i. e.,* an accredited teacher of the law, "a college man" with the prestige of scholarship. Such a teacher would be welcome in any synagogue.—(3) He was a *Hellenist, i. e.,* a Jew of the Dispersion, who on account of environment were broader than the Jews of Palestine. He was

a *traveler* acquainted with the world, speaking Greek as fluently as Hebrew, an absolute necessity for preaching to the Gentiles (Acts 21: 37, 40). He spoke to the Greek philosophers in their own tongue and after their own manner.—(4) He was by birth a *Roman citizen* (Acts 16: 37; 22: 25–28). This privilege undoubtedly saved Paul more than once from torture and death.—(5) He was a divinely-called *Apostle,* speaking with authority (Gal. 1: 1; I Cor. 9: 1).—(6) He possessed rare *natural endowments* for his work. (*a*) He was a man of *sympathy,* warm-hearted and tender, making strong friendships. (*b*) He was a *preacher* of great power, and people would always listen to him with the deepest interest (Acts 17: 22–31; 22: 1, 2; 26: 1–26). (*c*) He was a *theologian.* Under the guidance of the Spirit he formulated a system of doctrine (Gal. 1: 11, 12), which he sometimes called "my Gospel" (Rom. 2: 16; II Tim. 2: 8). This "Gospel according to Paul" came to be the theology of the Church. (*d*) He possessed rare tact in *dealing with* men; knew how to adapt his methods to the people of varied races and views. (*e*) He was a *natural leader* of men; ready to take responsibilities, quick to decide, yet thoughtful of others, not imperious and self-willed. (*f*) He was a *tireless worker;* undiscouraged by hardship (II Cor. 11: 23–28), although he seems to have been delicate in health.

Paul's Methods of Work

These varied greatly according to circumstances, but in all of them we may note certain principles: —(1) He took *fellow workers* with him (name some of his companions on the various journeys). This method supplied mutual encouragement, for Paul was social, loved companionship and was sometimes melancholy when alone (Acts 17: 15, 16; II Cor. 2: 12, 13; II Cor. 7: 5, 6). Moreover there was power in such coöperation and a chance for training younger workers (Mark, Timothy, Titus).—(2) He chose the *cities,* and of these the most important centers of population:—Antioch, Thessalonica, Corinth, Ephesus, Rome.—(3) He *supported himself* by his trade (Acts 18: 3; I Cor. 4: 12; I Thess. 2: 9; Acts 21: 34).—(4) He began preaching *in the synagogue,* in which Paul could speak as an accepted rabbi (Acts 13: 5; Acts 14: 1; Acts 17: 1; Acts 18: 4, 19). This method gave him access also to the thoughtful, serious Gentiles who were seeking after God. At Antioch in Pisidia he addressed both these classes (Acts 13: 16).—(5) He formed *acquaintance with rulers* and influential men in many places (Acts 13: 7; Acts 17: 34; Rom. 16: 23; Acts 19: 31; Acts 28: 7). These friendships were often of great service to Paul, especially when opposed by his own people.—(6) He strengthened his work by frequently *revisiting his churches.*—(7) He *used the pen* as well as the voice. He wrote many letters, not so much to spread the Gospel as to strengthen and in-

struct the Church which he had planted. Of these we will now speak in detail.

Paul the Author

Literature:
Peabody, "The Apostle Paul and the Modern World," Chap 3.
Albrecht, L., "Briefe des N. T."

Four Chronological Groups. Of Paul's letters thirteen are extant, written within a period of about 14 years, 53–67 A. D. All the dates are only approximate, but when once a general scheme of chronology of the Apostolic Age has been accepted, they fall into their places with sufficient accuracy with not more than about a year's variation forward or backward. Their date and probable sequence may be stated as follows:

First Chronological Group, written on the second missionary journey.—

I Thessalonians, A. D. 53, from Corinth.
II Thessalonians, A. D. 53, from Corinth.

Second Chronological Group, during the third missionary journey.—

I Corinthians, 57, from Ephesus.
II Corinthians, 58, from Macedonia.
Romans, 58, from Corinth.
Galatians, 58, from Corinth.

Third Chronological Group, during the first Roman Imprisonment.

Colossians, 62, from Rome.
Philemon, 62, from Rome.
Ephesians, 63, from Rome.
Philippians, 63, from Rome.

Fourth Chronological Group, during the closing years of Paul's life.

I Timothy, 65, place unknown.
Titus, 65, place unknown.
II Timothy, 66, Second Roman Imprisonment.

Note 1—The statements appended to the several letters in some Greek manuscripts and the Authorized version, professing to give information concerning the place of writing and the persons through whom the letters were transmitted, did not originate with Paul, are worded diversely in the various Greek manuscripts, are in many cases erroneous, and were therefore omitted in the American Standard Bible.

Note 2—The order of Paul's letters in the N. T. are meaningless, the earliest and latest standing closely together. This order may have been determined either by relative bulk, or by the comparative rank of the Churches to which they were addressed, or in which they were used, or by the supposed importance of their contents. The chronological order is the most helpful for intelligent study, as it enables us to trace the progressive development of the Apostle's ideas and of the development of the Churches. Next to date, the occasion which evoked an epistle and the object in writing it will assist in a thorough understanding of its contents. Without knowledge of these points, many of the passages lose their true significance.

Lost Letters of Paul

The belief that Paul must have written more than thirteen letters is forced upon the student by the following considerations:—(1) *References and allusions* to non-extant letters in II Thess. 3: 17; I Cor. 5: 9; II Cor. 10: 9, 10; Col. 4: 16; Eph. 3: 3; Phil. 3: 18.—(2) *Intimations* that he received messages by letters and persons which would call for an answer and no doubt were answered, in I Thess. 3: 6; II Thess. 3: 11; I Cor. 1: 11; 7: 1;

16: 3; II Cor. 3: 1; Rom. 1: 8; Col. 1: 8; Phil. 4: 16, 18. According to II Cor. 10: 10 Paul had written several letters to the Corinthians, but only one is extant of a date prior to the use of that language.—(3) Rom. Chap. 16; II Cor. Chaps. 1–9; 6: 14–7: 1; Chaps. 10–13 are by many scholars considered as fragments of complete letters.—(4) The fact that Paul's earliest extant epistle dates from A. D. 53, that is, fifteen years after his conversion and that intervals of four and five years occur between some of the extant letters is difficult to harmonize with Paul's warm interest and care for the churches scattered throughout the Roman empire which could be exercised only by frequent correspondence (II Cor. 11: 28).—(5) Yet, it is very unlikely that any important epistle has been lost, for such a letter would in all probability have left traces in early Church literature, whereas all the quotations found in the ancient writers are taken from our extant epistles.

Literary Characteristics of Paul's Letters

All of Paul's epistles are *real letters,* that is personal communications called forth by definite occasions and circumstances of the people to whom they were sent, seven being addressed to single Churches (which?); two, to groups of Churches (which?); three, to Church officials (which?); one to an individual on a private matter (which?).

The letters addressed to the Churches were to be *publicly read* to all the members (I Thess. 5: 27).

The usual *structure of Paul's letters* is similar to that of the letters of Greeks and Romans of the time:—(1) Name of the writer, often associating his travelling companions with himself (I Thess. 1: 1; I Cor. 1: 1, etc.);—(2) Address in the phraseology of the time, but enriched with deeper meaning;—(3) Greetings;—(4) Thanksgiving and commendation;—(5) A doctrinal part on subjects required by the condition of the Churches;—(6) A practical section on moral and social duties;—(7) Personal messages;—(8) Salutations to and from individuals;—(9) Benediction, often in autograph, serving as an authentication.

As a rule, Paul *dictated his letters* (with the probable exception of Philemon), either from some defect of eyesight, or from an inability to write easily, or from custom and convenience. Rom. 16: 22 discloses the name of the secretary; in other cases we may guess at one of his associates mentioned (I Cor. 1: 1; II Cor. 1: 1).

Being written by another person, some kind of *authentication* seemed necessary, especially as forgeries were circulating (II Thess. 2: 2). Evidently not being accustomed to the use of a regular seal, the authentication usually consisted in adding a few words by his own hand, written probably in a peculiar manner (II Thess. 3: 17, 18; I Cor. 16: 21–24; Col. 4: 18; Rom. 16: 23, 24; Eph. 6: 25–27; Phil. 4: 21–23; II Cor. 13: 12–14; I Tim. 6: 20, 21).

Paul's *style and diction* is logical, vigorous,

strong, rapid, and rugged; often rhythmical (I Cor. 15: 42–44); full of climaxes (I Cor. 15: 53–55); frequently epigrammatical (I Cor. 3: 6) and of lyric beauty, as I Cor. 13, of which the Greek scholar Von Norden says: "Since the Hymn of Cleanthes, nothing at once so heartfelt and magnificent has been written in the Greek language."—The fact that Paul's letters were *spoken* may account for the broken grammar, the abrupt introduction of new thoughts and for the rapidity of style, which the personal use of the pen would have regulated.

Paul's letters derive their *permanent value* from the powerful personality back of them, his devotion to a great cause revealed in them, the warm affection for his readers pervading them and from the fact that they are the oldest extant records of incidents in the life of Christ and of the faith of the primitive Church (I Cor. 15: 1–9). Their value was speedily recognized by making an early collection of them and by their general use in the Churches (II Pet. 3: 16 and Marcion's Canon).

Present *N. T. criticism* almost unanimously favors the genuineness of Paul's letters, with the exception of the Pastoral epistles which will be discussed later. I and II Cor., Romans and Galatians were recognized even by the Baur-Tuebingen school as incontestable and therefore uncontested. (See "Foreword.")

CHAPTER XIX

THE FIRST CHRONOLOGICAL GROUP OF PAUL'S EPISTLES

I and II Thessalonians

Literature:
Consult the literature in Chaps. 1 and 14.

First Thessalonians

To Whom Written. "Unto the Church of the Thessalonians" (1: 1).—(1) *The city,* situated at the Thermaic Gulf, near Mount Olympus, was the capital of Macedonia, containing a large industrial population, thousands of which were Jews who had a synagogue there.—(2) *The Church* was planted by Paul on his second missionary journey, in 52 A. D. (Acts 17: 1–11). His stay was short; for, because he preached the kingship of Jesus (Acts 17: 7), he was driven from the city and went to Berœa.—(3) The majority of the *members were Gentiles* (I Thess. 1: 9; 2: 14), but Jews, proselytes and "chief women" are also mentioned (Acts 17: 4).

Occasion. Hearing of their persecution and religious perplexities, Paul sent Timothy (and possibly also Silas) back to Thessalonica from Athens (I Thess. 3: 2; Acts 18: 5) to comfort them. At Corinth these messengers joined Paul

(Acts 18: 5; I Thess. 3: 6), reporting that pagan vices survived in the Church; that Paul's character and motives had been attacked; and that they were disconcerted by the death of some members, apparently having understood Paul to teach that Christ's return would occur before the death of any.—The *object* of this letter, therefore, was to vindicate his own character (2: 3–9); encourage them to loyalty in spite of persecution (2: 13–16); exhort them to holiness of life (4: 3–8); and to relieve them from the perplexity occasioned by the death of some members (4: 13–5: 11).

When and Where Written. At Corinth, during Paul's first visit, early in 53 A. D., soon after Timothy's return from Thessalonica, as a comparison of I Thess. 3: 1–6 with Acts 18: 5 implies.

Contents in Detail. I Thess. contains five chapters.

I. Epistolary Introduction.—1: 1–10.—Address, greeting, thanksgiving.

II. The spirit and manner in which Paul conducted his ministry at Thess.—A refutation of charges against him and his co-workers (2: 1–12).

III. The way in which the Thess. received the Gospel.—2: 13–16. You considered our message as the word of God. You remained firm in persecution as did the Jewish Christians in Judea.

IV. Paul's loving interest in the Thess.—2: 17–3: 13.—Manifested in his desire to revisit them, in sending Timothy to strengthen them, in Paul's joy over Timothy's good report, in Paul's prayer that God may enable him to revisit the Thess.

V. Exhortations to special duties.—4: 1–12.—To Christian consecration, to purity in sex relations, to brotherly love, to humility, honest work and becoming conduct toward non-Christians.

VI. Detailed instructions concerning the second coming of Christ.—4: 13–5: 11.—The Christians dying before the second advent are under no disadvantage compared with those alive at that time, as the order of the coming events shows.
VII. Exhortations concerning Church life.—5: 12–22.
VIII. Conclusion.—5: 23–28.

Second Thessalonians

When and Where Written. At Corinth, in 53 A. D., soon after First Thessalonians, as may be inferred from the following considerations: (1) Silas and Timothy are still with Paul (1: 1). —(2) The words of 3: 2 seem to point to the events described in Acts 18: 12–17;—(3) the occasion demanded a speedy answer.

Occasion. To clear up their misunderstanding of the term "sudden" in I Thess. 5: 3, referring to the return of Christ, as if it meant "immediate," in consequence of which some of them neglected their daily work and led a disorderly life. This error gained strength by forged letters (2: 2; 3: 17).

The **object** of Second Thessalonians, therefore, was to reassure them of Christ's coming to vindicate their cause (1: 5–12); to warn them against millennial fanaticism and emotionalism (2: 1–2); to explain that Christ's coming was not "imminent," as certain events must first come to pass (2: 3–12); to exhort them to lead a quiet, sober and industrious life (3: 6–15).

Contents. Second Thessalonians contains three chapters. The sections flow into each other with little marked separation.

I. Introduction (1:1–4).

II. Commendation of their steadfastness and assurance of prayer for further progress (1:5–12).

III. Instruction regarding Christ's second advent (2:1–12).—It will not be immediate, for the false Messiah must first appear and the power checking his evil work removed.

IV. The Practical Part (3:15).—Renewed thanksgiving, a prayer for strength, request for their prayers, confidence in the Thess., rebuke of lazy fanatics.

V. Conclusion (3:16–18).—Benediction, autographic authentication.

CHAPTER XX

SECOND CHRONOLOGICAL GROUP OF PAUL'S EPISTLES

I and II Cor., Romans, Galatians

Literature:
Consult bibliography of Chaps. 1 and 14.
Godet, "The Epistles to the Corinthians."

First Corinthians

Intervening time.—An interval of about four years (53–57) separates the second from the first group of Paul's epistles. After writing I and II Thess., in 53 A. D., at Corinth, Paul returned to Antioch, making short stops at Ephesus, Cæsarea and Jerusalem (Acts 18: 18–22). After "some time," he left Antioch going on his third missionary tour (54–58), spending about three years at Ephesus.

To Whom Written. "Unto the Church of God which is at Corinth" (1: 2).—(1) *The city* was situated on the isthmus between the Ionian and the Ægean seas; a *commercial center* of great wealth, with a population of over half a million, drawn from many nations; the *capital* of Achaia; notorious for vice and corruption; famous as a seat of Greek learning; known for its pretensions to philosophy and literary culture and its fondness for polished and cultivated speech; famous for its

peculiar style of architecture and for its Isthmian games (I Cor. 9: 24). *The Church was founded* by Paul during an eighteen months' visit, about 52–54 A. D., on his second missionary journey (Acts 18: 1–18). After Paul's departure Apollos worked in Corinth (Acts 18: 27–19: 1). The majority of the members were *Gentiles* (I Cor. 12: 2); yet there were also Jews and proselytes. Most of the members were from the lower walks of life (I Cor. 1: 26), though there were also a few wealthy and cultivated persons (Chloe, Aquila and Priscilla, Crispus, Erastus, Tertius).—According to the two epistles, the *Church was large* and very active; but characterized by Greek intellectual pride (1: 17–3: 4); restless partisanship and proneness to sensuality and Greek scepticism (I Cor. 15).

When and Where Written. At Ephesus (16: 8–10 cf. Acts 19: 20–26; 16: 19 cf. Acts 18–26; and 15: 32); *in 57* A. D., that is, on the eve of a second visit to Corinth (4: 17–19 and 16: 5), which was made after his three years' stay at Ephesus (54–57), as recorded in Acts 19: 8–10; 20: 1–3, 31; allusions to the seasons (5: 7–8 and 16: 6, 8) point to the period between Passover and Pentecost.

Occasion. While at Ephesus (54–57), disturbing reports reached Paul concerning moral laxity among the members of the Church at Corinth. Paul wrote them a sharp letter, demanding withdrawal from licentious "brothers." The fact,

subject and spirit of such a letter is alluded to in I Cor. 5: 9, and the passage in II Cor. 6:14–7: 1 may be a fragment of it, because the subject of this passage would fit the description, while it does not fit into its present context. This letter did not improve conditions at Corinth. Later three deputies from Corinth arrived at Ephesus (16: 17), delivering a letter from the Corinthian Church (7: 1), asking Paul questions on marriage, meat offered to idols, the use of spiritual gifts, the collection for Jerusalem, etc. In addition, visitors from Chloe (1: 11) brought Paul news about party divisions, gross immorality, litigation, indecorous conduct by some women, selfish conduct at the agape and the denial of the resurrection (Chaps. 1, 2, 5, 6, 11, 15).—In answer to these reports, Paul wrote our I Corinthians, carried probably by the delegation. He also sent Timothy to straighten out difficulties (4: 17; 16: 10; Acts 19: 22).

The object of this great letter was to answer their questions and to emphasize the true nature of the Gospel, the function of the Christian minister, the need of purity in the Church, etc.

The value of I and II Corinthians is great. First they are rich treasures of information concerning the practical side of congregational life and of the real conditions of the Apostolic churches. They set the Apostle vividly before us as a teacher and governor, confronted with the dangers and perplexities, the errors and corruptions of the

times. Here we witness the earliest conflict of Christianity with the culture and the vices of the ancient classical world. We get an insight into the principles which regulated Paul's acceptance or rejection of the customs of that vast fabric of heathen society, called "the world." We can trace the mode in which he combatted the false pride, the false philosophy, the false liberty of a declining age.

In form, First Corinthians is orderly and logical, taking up one point after another in regular succession; in style it is more simple and direct than most of Paul's letters, rising at times into the sublimest eloquence, as in I Corinthians 13.

Contents. I Corinthians contains 16 chapters.

I. Epistolary Introduction (1:1–9).—Address and greeting.—Thanksgiving and commendation.

II. Four defects in the Church at Corinth (1:10–6:20).

A. Party-Spirit (1:10–4:21). The two principal reasons for your dissensions are:

(*a*) Your misconception of the true nature of the Gospel, regarding it as a system of philosophy (1:18–3:4).

(*b*) Growing out of this, your wrong view of the Christian ministry (3:5–4:21).

B. Second defect: *neglect of Church discipline* (5:1–13).—An exceptionally flagrant case of immorality.

C. Third defect: *litigation before pagan courts* (6:1–11).

D. Fourth defect: Defence of fornication (6:12–20).

III. Reply to questions asked by the Corinthians in their letter to Paul (7:1–11:1).

A. On marriage and its problems (Chap. 7).

B. The proper attitude toward food offered to idols (8:1–11:1).

8:1–13.—General principles.—Not knowledge of the nonexistence of pagan gods, but love to the weak must settle these questions.—

9: 1–27.—The principle of forbearance illustrated by Paul's example.

10: 1–13.—The principle of self-denial enforced by the example of the fathers.

10: 14–11: 1.—Avoid sacrificial feasts, because it means communion with the demons (14–24); do not offend the weak brother by buying and eating idol-meat.

IV. Disorders in connection with public worship (11: 2–14: 40).

11: 2–16.—The veiling of women.

11: 17–34.—Selfishness displayed at the agape and the Lord's Supper.

V. Spiritual gifts and their right use (12: 1–14: 40).

12: 1–31.—The spiritual gifts are various in their manifestations, but they have one source—God's Spirit, and one purpose, serving the whole Church.

13: 1–13.—The one indispensable gift is love. All other gifts are valueless without it.

14: 1–40.—Comparative value of the two gifts of prophesying and speaking with tongues.

VI. Reply to questions concerning the resurrection (Chap. 15).

1—The resurrection of Christ is an essential article of the Gospel (15: 1–11).

2—If Christ is risen, all dead in Christ will rise (15: 12–34).

3—The nature of the resurrection body (15: 35–58).

VII. Conclusion (Chap. 16).

Second Corinthians

Interval Between First and Second Corinthians. The following movements of Paul are based partly on recorded facts and partly on inferences or conjectures. Some time after sending our First Corinthians, unfavorable reports reached Paul from Corinth, probably through Timothy on his return, which induced Paul to make a flying visit from Ephesus to Corinth on which occasion he may have personally excommunicated the incestuous person, denounced in I Cor. 5: 1–6.

Such a visit is clearly implied in II Cor. 12: 14, 21 and 13: 1–2, but not recorded in Acts. After his return to Ephesus, Paul learned that the Corinthians had refused to carry out his arrangements, and that the Judaizers were very active against him. Therefore, Paul wrote them a very severe letter, which is supposed to be Chaps. 10–13 of our Second Corinthians, and also sent Titus to Corinth. After this Paul left Ephesus for Troas (II Cor. 1: 8–10; 2: 12, 13), Macedonia and probably Illyricum, waiting for Titus to return. At last Titus meets Paul in Macedonia (II Cor. 7: 6, 13) with good reports about conditions at Corinth. Then Paul writes another very conciliatory letter, consisting of Chaps. 1–9 of our Second Corinthians, which Titus carried back. Soon thereafter, Paul himself goes to Corinth for the three months' visit, recorded in Acts 20: 2–3, during which he wrote Romans and Galatians.

Note—The "two or three letter theory" of our Second Corinthians is held by many scholars, (1) because they regard the passage II Cor. 6: 14–7: 1 as an interpolation consisting of a fragment of Paul's real "first" letter to the Corinthians, since its subject and tone would suit such a letter as alluded to in I Cor. 5: 9, while it does not fit the context in its present place.—(2) because Chaps. 10–13 of II Cor., as to tone and subjects, form an entire contrast to Chaps. 1–9.—(3) Scholars believing that our II Cor. was written exactly as it stands, explain the sudden change at 10: 1, by supposing that its first part, Chaps. 1–9, was addressed to the loyal part and the second, Chaps. 10–13, to the opposing faction; or that while he was writing under the impression of the good reports by Titus, new distressing reports from Corinth reached him, which induced him to change tone and subject. (This would imply that Titus had been deceived, or that the old feuds had broken out again.)

—These critical views are quite unimportant for the study of the material for practical, devotional and theological purposes.

To Whom Written. "Unto the Church of God which is at Corinth, with all the saints which are in the whole of Achaia" (1: 1), implying that Churches existed also outside of the city (Rom. 16: 1).

Where and When Written. Considered as one letter, II Corinthians was written in Macedonia, probably at Thessalonica or Philippi, in 57 A. D., a few months after our I Cor., as Paul's movements after leaving Ephesus imply.

Contents. II Cor. in its present form contains 13 chapters. It is the least orderly (due perhaps to its composite character), but the most autobiographical and interesting of Paul's letters. Five general divisions stand out quite clearly.

I. Epistolary introduction.—1 : 1–16.—Salutation, Thanksgiving for divine comfort in afflictions.

II. Affectionate review of Paul's recent relations with the Corinthians. 1 : 1–7 : 16.—Defence against the charge of vacillation; the glory of the Apostolic office (3 : 1–6 : 10); appeal to treat him with affection and candor (6 : 11–7 : 4); Mission of Titus (7 : 5–16).

III. Directions concerning the collection for the poor Christians at Jerusalem. Chaps. 8 and 9.

IV. Paul's defence of his Apostolic authority. 10 : 1–13 : 10.—The field of his mission, reply to the charge of weakness, his embarrassment at having to compare himself with others, about self-maintenance, his visions, infirmities and approaching visit.

V. Conclusion. 13 : 11–14.—Greeting and the N. T. benediction.

The Epistle to the Romans

Literature:
Consult the literature in Chaps. 1 and 14 on the various topics regarding this great epistle.
Godet, "Commentary on Romans," (2 vol.).
Hodge, Ch., "Commentary on Romans."
Zahn, "Kommentar des Römerbriefs."
Barth, Karl, "Der Römerbrief."
Feine, "Der Römerbrief."

Interval. Soon after writing II Cor., Paul arrived at Corinth, for a three months' visit (Acts 20: 1–3), during which he straightened out difficulties, assembled the Committee to carry the collection to Jerusalem (I Cor. 16: 1–2; II Cor., Chaps. 8 and 9), perfected plans for future work, and wrote Romans and Galatians.

To Whom Written. "To all that are in Rome, beloved of God, called to be saints" (1: 1–2).—(1) The *city* in Italy on the Tiber, founded 754 B. C., was the capital of the Roman empire, Nero being on the throne; the home of poets, orators, philosophers and artists. Among its cosmopolitan population were 30,000 Jews who as a race were despised by the Romans (Ovid, Juvenal, Tacitus). Under Claudius (41–54), they were expelled (Acts 18: 2, and Suetonius, Vita Claudii: "Impulsore Chresto assidue tumultuantes," because under the instigation of Chrestus they constantly raised disturbances).—(2) The *origin of the Church* is unknown. Neither Paul is the founder, for he had not seen Rome before writing his letter (1: 8–11), nor Peter (15: 20). It probably was planted by "the sojourners from

Rome" at Pentecost (Acts 2: 10) and by Christian travellers from Paul's congregations, as Chap. 16 seems to suggest. Rom. 1: 8 and 16: 7 imply that the Church had existed for a long time. But see Acts 28: 17.—(3) The *majority of the members* seem to have been Gentiles (1: 5, 6, 13–15; 11: 13–24; 15: 15, 16), while 2: 17; 7: 1; 16: 7 point to a Jewish minority.—(4) The prevailing *type of Roman Christianity* was, therefore, "Gentile-Christian," as appears also from Chap. 14, where the "strong" brethren are exhorted to bear with the "weak" brethren, advocating the Jewish type.—(5) While 1: 7, 8 and 15: 14 suggest favorable spiritual conditions, the existence of "weakness," disagreements and lack of missionary zeal may be inferred from Chap. 14 and Phil. 1: 14–18.—(6) The fact that no Church officers are mentioned, nor the word "Church" used, as well as the remark in Acts 28: 15 has led some scholars to suppose that there was no formally organized Church in Rome, but merely unorganized groups of believers, meeting in the synagogue or in private houses (16: 5).

When and Where Written. At Corinth, during Paul's second recorded visit, early in 58, as appears from 15: 22–26, viewed in the light of Acts 20: 1–3; 24: 17–19; I Cor. 16: 1–4; II Cor. 8: 1–4; 9: 1–2.

Integrity. While Chaps. 15 and 16 are held to be of undoubted Pauline origin, many suppose that they were not in their present form a part

of the original copy of Romans, for the following reasons:—(1) In Chap. 16, a great number of people are greeted in a Church which Paul had never visited, some of the names, moreover, pointing to Ephesus (16: 3 cf. I Cor. 16: 19 and Acts 18: 18, 26; II Tim. 4: 19; also Rom. 16: 5).—(2) Romans has *three endings* (15: 33; 16: 20; 16: 27).—(3) The final doxology (16: 25–27) appears in various places in the different Greek manuscripts. (See note in American Standard Bible, to 14: 23 and 16: 25.) *Solution:*—(1) Chap. 16 is a fragment of a Pauline letter to the Ephesians, the rest of which is lost;—(2) Paul had copies of Romans made for several Churches, each with a different ending to suit each Church. A later copyist pieced the different endings together;—(3) Romans was written exactly as we have it; the different endings mark postscripts, and the people mentioned in Chap. 16 were travellers from Churches in the East.

Occasion. To prepare the Romans for his long contemplated visit (1: 13; 15: 9, 23; Acts 19: 21).

Purpose. What determined the rich contents of this great letter? Various views:—(1) As Paul intended to make Rome the center of more aggressive evangelization in the west, he thought it wise to acquaint the Roman Christians with his type of the Gospel;—(2) To give the Romans a truer conception of the Gospel, as he knew them to be in danger of regarding Christianity as a new

law, just as the Corinthians misconceived it as a new philosophy.—(3) A defense of Paul's preaching to the Gentiles (15: 16), and to show them the applicability of the Gospel to all nations;—(4) A connected statement of Paul's peculiar system:—(5) A polemic against the Judaizers.

Value and Importance. Romans has ever been regarded as Paul's masterpiece. Luther calls it " truly the chief part of the N. T., and the purest Gospel."—Calvin: " It opens the door to all treasures in the Scriptures."—Zwingli learned it by heart in Greek.—Romans has exerted a tremendous influence on the development of Christian thought in all ages.—It is usually regarded as Paul's text-book on his peculiar type and system of theology. Its chief divisions have been adopted by the earliest text-books on Protestant theology, as *e. g.,* Melanchthon's " Loci Communes " and the " Heidelberg Catechism."

Contents. Romans comprises sixteen chapters. In form, the letter is strictly systematic, announcing and carrying through a definite theme from beginning to end.

I. *Epistolary Introduction* (1 : 1–17) :
   1. Address and greeting (1–7).
   2. Thanksgiving and commendation (8–15).
   3. Theme: Righteousness from God on the sole condition of faith (16–17).

II. *The Necessity of a righteousness by faith,* proved by the universal sinfulness of mankind which makes salvation by man's own efforts impossible (1 : 18–3 : 20) :
   1. Proved from history and present experience in the case of the *Gentiles* (1 : 18–32).

a. Their guilt (18–23).
b. The penalty (24–32).

2. Proved by history and experience in the case of the *Jews* (2:1–3:8).
   a. Details of proof (2:1–16).
   b. Jewish blood will not exempt them (2:17–24).
   c. Circumcision is no protection (2:25–29).
   d. Jewish privileges are still important (3:1–4).
   e. Paul's defence of his doctrine (3:5–8).
3. Proved from Scripture that Jews and Gentiles are steeped in sin and cannot save themselves (3:9–20).

III. *The Nature of Faith-Righteousness*—its subjective and objective basis (3:21–31):
1. The subjective condition is man's sincere trust in Christ (3:21–22).
2. The objective condition is the ransom paid by Christ through his sacrificial atoning death (3:23–25).
3. Two consequences; boasting is excluded; Jews and Gentiles are accepted on the same conditions (3:26–31).

IV. *The Scripturalness of Faith-Righteousness,* proved by the decisive case of Abraham (Chapter 4):
1. Abraham was declared righteous by faith (1–5).
2. David bears testimony to the same truth (6–8).
3. Abraham was justified by *faith only,* before circumcision (9–12).
4. His justification rested on the old promise, not on the law (13–16).
5. Abraham's faith is a type of our faith. Justification still is the result of faith (17–25).

V. *Blessed results of Faith-Righteousness* (Chaps. 5–8):
A. Religious results (Chap. 5).
1. Upon the individual (5:1–11).
   a. Immediate effects—peace, state of grace, comfort in tribulation (5:1–6).
   b. Future effects—perfect salvation guaranteed by the present love of God for his enemies (5:7–11).
2. Upon the whole human race; Christ's salvation will more than compensate mankind's loss through Adam (5:12–21).

B. Moral results—the sanctifying influence of faith—righteousness on the believer's moral character (Chaps. 6, 7, 8).

1. True faith kills the principle of sin in the believer by bringing him into a vital mystical union with Christ, as symbolized by baptism (6:1–14).
2. True faith does not mean license to sin, but a decisive change of masters involving new moral obligation (6:15–23).
3. True faith means death to the old husband (the law) and a new marriage to Christ, and this union will bring forth fruits of righteousness from a new disposition and love (7:1–6).
4. True faith makes it possible for the believer to carry out the demands of God's holy law by Christ's redemption (7:7–25).
5. True faith infuses into the heart of the believer a new, powerful principle of morality—the work of the Holy Spirit (Chap. 8).

VI. *The bearing of faith-righteousness on Israel's rejection* (Chaps. 9, 10, 11):

I. *The justice of Israel's rejection* (9:1–29).
1. It pains me that in spite of Israel's great privileges, the people as a whole is rejected (9:1–5).
2. But Israel's rejection is not in conflict with God's justice, for the promises of God were given only to a selection—an ideal Israel, as the Scripture shows (9:6–13).
3. This dealing of God is in accordance with Scripture which claims for God full sovereignty to bestow mercy (Exodus 33:9), and to reject (Exodus 9:12–9:14–18).
4. If you object that if God's will is irresistible, Israel cannot be held responsible, my answer is: How dare the creature quibble and criticize his creator? (9:19–21).
5. Remember that Israel's rejection had a merciful motive—it leads to the saving of many Gentiles, as was foretold by Amos and Isaiah (9:22–29).

II. *The real cause of Israel's rejection is their unbelief* (9:30–10:21).
1. It is not at all the exercise of these divine prerogatives that caused Israel's downfall but their persistent unbelief (9:30–33).
2. Israel's determined obstinacy, though the faith plan is much easier than the law-plan (10:1–15).
3. Some objections answered (10:16–21).

III. *The final salvation of Israel* (Chap. 11).
1. Israel's rejection is only partial (11:1–10).

2. Israel's rejection is only temporary and opened the way to the salvation of many Gentiles (11:11–16).
3. Warning to the Gentiles and assurance of Israel's final salvation (11:17–32).
4. Sublime conclusion of the whole part (11:33–36).

VII. *The Ethical Part* (Chaps. 12:1–15:13):
Paul answers the question as to how this new faith-plan, especially the new principle of holiness, affects the actual life of the believers.

I. *The general part* (12:1–13:14).
1. The Christian as an individual (12:1–2).
2. The Christian as a member of the church (12:3–8).
3. The Christian as a member of society (12:9–21).
4. The Christian as a citizen (13:1–7).
5. Motives of Christian morality (13:8–14).

II. *Special Part* (14:1–15:13).
Christian duties with respect to existing scruples about religious observances.
1. Warning against giving offense to the weak (14:1–13).
2. Warning against despising forbearance to the weak (14:14–23).
3. Reciprocal edification in self-denial (15:1–4).
4. Admonition to harmony between Jew and Gentile 15:5–13).

VIII. *The Epistolary Conclusion* (15:14–16:27).

The Epistle to the Galatians

Interval. Galatians was written during Paul's second recorded three months' visit at Corinth (Acts 20:1–3), either before or after Romans, both of which treat of the same general subject—justification by faith.

To Whom Written. "Unto the Churches of Galatia" (1:1).—According to the *North Galatian* theory, these churches were located in that strip of the Roman province of Galatia where several tribes from Gaul had settled in the third century B. C. They were at unidentified places,

founded on Paul's second missionary journey, about 51 A. D. (Acts 16: 6) and visited on the third missionary tour, about 54 A. D. (Acts 18: 22, 23).—According to the *South Galatian* theory, the Galatian Churches are the ones founded on Paul's first missionary tour, 46–49 A. D., in Antioch of Pisidia, Iconium, Lystra and Derbe (Acts 13: 14–14: 24), which territory was a part of the newly formed and enlarged Roman province Galatia.—The letter implies that the Churches were almost entirely composed of heathen converts.

When and Where Written. Though Paul's personality stands out prominently in this letter, it contains no allusions which would enable us to set definitely the time and place of writing.—(1) On the *South Galatian* theory, it has been placed as early as 51, sent from Antioch (of course after the Jerusalem Council, mentioned in Gal. 2: 1–12), the two visits implied in Gal. 4: 13 being those of Acts Chaps. 13 and 14 and 16: 6; or it may be postponed to 54, from Ephesus, in which case according to Acts 18: 23, three visits preceded the letter.—(2) On the *North Galatian* theory it cannot have been written before the third missionary journey (54–58 A. D.), when the second visit to Galatia was made (Acts 18: 23), and its writing may be placed at Ephesus, in 54, or at Corinth, in 58. As its mature theology, style and thought are closely related to Romans, the year 58 and Corinth have been mostly favored.

Occasion. Judaizing Christians had suc-

ceeded in persuading the Galatians to accept circumcision and the Mosaic law for the perfecting of their Christianity (4: 21; 5: 2). In order to succeed, these Judaizers denied that Paul was a true Apostle with authority (1: 12; 4: 17). The letter refers repeatedly to this twofold effort (1: 9; 4: 16; 5: 3).

The **main object** of Galatians is, therefore, to counteract the Judaizing process.—(1) By a bold assertion of his apostleship as directly conferred upon him by Christ (1: 11–2: 21), and (2) by a clear and forceful exposition and demonstration of his type of the Gospel (Chaps. 3 and 4).

Value and Importance. Galatians is the Christian's Declaration of Independence from the law principle of salvation and has served to emancipate millions of Christians from the various forms of externalism which from time to time have endangered the freedom and spirituality of the Gospel. It was Luther's favorite epistle which provided to him much inspiration in his conflict with Romanism.

Contents. Galatians comprises six chapters, logically arranged in six chief sections.

I. Epistolary Introduction (1: 1–10):

1: 1–5.—Greetings, but without the usual thanksgiving and commendation.

1: 6–10.—Occasion of the letter, the falling away of the Galatians from the one true Gospel of free salvation.

II. Paul's defence of his Apostolic authority and the type of his Gospel, by showing that his conversion and his gospel were directly traceable to God, for he had not met the

Apostles until long after his conversion and then they unreservedly recognized his equal Apostleship.

III. Justification is by faith and not through works. Paul sustains this thesis by seven arguments and by forceful illustrations (Chaps. 3 and 4).

IV. Application of the doctrine of the freedom from the law. Hold fast to Christian liberty. But remember that Christian liberty is not license, but freedom to love and serve (5:2–6:10).

V. Conclusion. 6:11–18.—A very touching autograph in large letters.

CHAPTER XXI

THIRD CHRONOLOGICAL GROUP OF PAUL'S EPISTLES

Colossians, Philemon, Ephesians, and Philippians

Literature:
Consult the bibliography in Chaps. 1 and 14.

Interval. A space of about four years intervenes between the second and the third groups of Paul's epistles (58–63), a period of disappointment, derangement of plans, imprisonment, and suffering, but also of blessings. After writing Romans and Galatians, in 58, Paul left Corinth for Jerusalem, travelling by way of Macedonia, Philippi, Troas, Assos, Miletus, Tyre, Cæsarea. In Jerusalem Paul delivered the collection to James, was arrested in the Temple, imprisoned for about six years:—at Jerusalem, Cæsarea, on board ship, at Melita and in Rome (Acts 21: 17–28: 31).

When and Where Written. Internal evidence shows that all four letters were written from a prison—hence called " Imprisonment Epistles "—(Col. 4: 3, 18; Philemon 9: 13; Eph. 3: 1; 4: 1; Phil. 1: 7, 13, 14, 17).—It is very generally held that these passages refer to Paul's Roman imprisonment recorded in Acts 28: 16–31, the *time* being about 61–64.—The chronological order of the let-

ters within the group is usually supposed to be the one we follow here, although some scholars place Philippians first.

Colossians

To Whom Written. "To the saints and faithful brethren in Christ which are at Colossæ" (1: 1).—(1) The *city* was an insignificant Phrygian town in the province of Asia.—(2) From Col. 1: 4, 7, 9; 2: 1 it is clear that Paul was not the direct founder of this Church, though he may have inspired it while at Ephesus (54–57), through Epaphras (1: 7, 8; 4: 12, 13).

Occasion. The visit and report of Epaphras and Paul's desire to write to Philemon, at Colossæ, regarding Onesimus, induced him to write this epistle and send both to their destination through Tychicus (Col. 4: 7–9; Acts 20: 4; II Tim. 4: 12).

The object of the letter is to combat false teachings and wrong practices concerning circumcision, mysticism, salvation through asceticism, worship of angels, all of which errors had the tendency to deny the supremacy and universal mediatorship of Christ.

Contents. Colossians has four chapters.

I. Introduction. 1: 1–13.—Greetings, thanksgiving, prayer for Christian progress.

II. The preëminence of Christ, as to his person, in the world and in the Church.—1: 15–20.

III. Paul's efforts on behalf of his readers. 1: 24–2: 7.—His labors, sufferings and anxiety for them.

IV. A warning against current errors. 2: 8–23.—Against

incipient gnosticism, Jewish legalism, false humility and angel-worship, unspiritual asceticism.

V. Christian standards of Morality.—3: 1–4: 6.

VI. Conclusion. 4: 7–18.

Letter to Philemon

To Whom Written. "To Philemon our beloved, and fellow-worker."—Col. 4: 9; 17 and Philemon 2–7 imply that this man was a resident of Colossæ, for Onesimus is said to be of that place. The intimate tone of the letter suggests that Paul knew Philemon personally and that he was a very active Christian.

Occasion. A slave of Philemon, Onesimus, had defaulted, run away to Rome and was converted by Paul, who sends him back accompanied by Tychicus. The *object* of this courteous, yet very frank letter is to ask the master to receive Onesimus kindly and to treat him in future not as a slave but as a brother in Christ.—This letter has been used as propaganda for and against slavery. Paul's insistence on the brotherhood of man cuts the nerve of slavery of every kind.

Contents. Philemon contains only one chapter and is the only extant private letter by Paul.

1–3 Name of writer, address and salutation.

4–7 Thanksgiving for Philemon's splendid Christian character.

8–20 Paul's plea that Philemon would receive back his former slave Onesimus and treat him as a Christian.

21–25 Request for a lodging, salutation, benediction.

The Epistle to the Ephesians

To Whom Written. According to the usual

text: "To the saints that are at Ephesus" (1: 1). —*The city* was the capital of the province of Asia, rich in commerce and industry and the chief seat of the worship of Diana (Artemis), her famous temple containing the miraculous image of the goddess (Acts 19: 23).—*The Church* was founded by Paul on his third missionary journey (54–57). Read Acts, Chap. 19; 20: 17–38; I Cor. 15: 32; 16: 9; Rev. 2: 1–8.—*The membership* consisted mostly of Gentiles (2: 11–19; 3: 4), with some Jews among them (Acts 18: 19; 19: 8).—Paul's success was so great in and around Ephesus (Rev. Chaps. 2 and 3), that heathenism was shaken to its foundation. The Labor Unions opposed any further spread of the Gospel (Acts 19: 23–41), so that Paul had to leave.

The Theory of a Circular Letter. It is now generally agreed that this epistle was not addressed to the Church at Ephesus exclusively, but was in the nature of a circular letter for all the Churches of proconsular Asia, Ephesus included. In favor of this supposition are the facts:—(1) that the words "in Ephesus" (1: 1) are wanting in two of our oldest Greek manuscripts (Aleph and B);—(2) no personal salutations are found in the epistle though Paul must have formed many personal friendships during his long visit at Ephesus (Acts 20: 17–38);—(3) Eph. 1: 15–19; 3: 1–4 imply that the readers were strangers to Paul and required proof of his apostleship, and 4: 17–22, that they had never received adequate Christian instruc-

tion;—(4) that Marcion in his canon connects this letter with Laodicea;—(5) tone and general subject, "Christian Union and the supremacy of Christ" would fit a circular letter.

It may be supposed that Tychicus (Eph. 6: 21–22) left copies with a blank for the name of the various Churches to be filled in, at Laodicea (with directions to pass it on to Colossæ, Col. 4: 16), at Ephesus and at other places. Ephesus being the leading Church of the district, their copy with the name of the city became the source of many later copies to Churches in other parts of the world.

The remarkable *similarity* of Ephesians with Colossians—78 of its 155 verses resembling thoughts and expressions contained in Colossians—is best explained by the fact that both have been written at Rome about the same time.

Contents. Ephesians contains six chapters.

I. Introduction. 1: 1–23.—Greeting, thanksgiving, prayer for the readers.
II. The spiritual history of the Ephesians (Chap. 2).
III. Paul's second prayer for fuller knowledge (3: 1–21).
IV. The believer's religious conduct (Chap. 4).
V. Regeneration of social relations (5: 1–6: 9).
VI. The Christian warfare. 6: 10–20.—The army, the weapons, the victory.
VII. Conclusion (6: 21–24).

The Epistle to the Philippians

To Whom Written. "To the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (1: 1).—*The city* was a Roman

colony in Macedonia enjoying Roman citizenship. —*The founding of the Church* on Paul's second missionary journey (51–54) is graphically described in Acts 16: 11–40.—Most of the *members* were Greek and Roman Gentiles, comparatively few Jews being in the place, as proved by the absence of a synagogue and any Hebrew names in the list of converts.—The Church excelled all others in its attachment and generosity to Paul (Phil. 4: 10–18).—Two subsequent visits of Paul are recorded in Acts 20: 2, 6.

When Written. About 63 or 64, as the last of the four "prison epistles," for 1: 12–14, 25; 2: 20, 23, 24 imply that he had been in prison for a long time and that he believed the end of his two years' confinement to be near.

Occasion and Object. Epaphroditus of Philippi, who had brought him a contribution from that Church, had fallen sick and was eager to return home (2: 26). Paul sends this letter through him, giving a very informing account of conditions of the Roman Church and his own work, success and hopes of release (1: 12–30) and expressing his warm-hearted love and joy for their gifts and loyalty (4: 10–20).

Contents. Philippians contains four chapters. 2: 5–11 is the locus classicus for Paul's Christology.

I. Introduction. 1: 1–11, Salutation, thanksgiving, prayer for their Christian perfection.

II. Paul's circumstances and feelings at Rome (1: 12–26).

III. Exhortations to various Christian virtues (1:27–2:18).
IV. Urgent warning against the Judaizers, perfectionism and immorality (3:1–4:1).
V. Renewed and final exhortations (4:2–9).
VI. Recognition of their repeated liberality toward him (4:10–20).
VII. Salutations and benediction (4:21–23).

CHAPTER XXII

FOURTH CHRONOLOGICAL GROUP OF PAUL'S EPISTLES

I Timothy, Titus, II Timothy

Literature:
Consult the bibliography in Chaps. 1 and 14.
Burton, "Records and Letters of the Apostolic Age," p. 224.

Interval. With the statement of Acts 28: 30–31 ends the N. T. record of Paul's life. Regarding its closing period we are dependent on inferences or conjectures based on the Imprisonment and Pastoral epistles, or on ancient Church traditions with results varying according to the interpretation put on these indefinite sources by different scholars, as will be seen immediately.

Their Common Name. These three letters are known as "Pastoral Epistles," because they were written to Timothy and Titus in their official pastoral capacity and relate chiefly to the qualifications and duties of office-bearers entrusted with the pastoral care of the Church.

Who Wrote Them. These letters claim to be written by "Paul, an apostle of Christ Jesus" (I and II Tim. 1: 1), or by "Paul, a servant of God, and an apostle of Jesus Christ" (Titus 1: 1).

—This claim is strongly favored by *external evidence*—Clement of Rome, Polycarp, Tertullian, Irenæus, Muratorian canon, Eusebius, etc.—as well as by *internal proofs*,—Pauline thought and spirit —and is therefore defended by Zahn and by most of the English critics.

Objections. Nevertheless, there is a very widespread rejection of these epistles by modern scholars of great repute, such as Schleiermacher, Eichhorn, DeWette, Baur, Pfleiderer, Jülicher, and others, who regard them either as entire forgeries, or as writings constructed from Pauline fragments by unknown persons after Paul's death. These critics base their objection chiefly on the *historical difficulty*, that no place can be found in the recorded life of Paul into which his movements implied in these epistles would naturally fit. (Consider the places mentioned in the Pastoral Epistles.)—These objections are entirely obviated if we suppose them to have been written *subsequently* to the events narrated in Acts, namely, that in 64 Paul was released from his first Roman imprisonment; that he travelled to the places mentioned in the pastoral epistles, such as Ephesus (I Tim. 1: 3); Miletus (II Tim. 4: 20); Troas, (II Tim. 4: 13); Crete (Tit. 1: 5); Neapolis (Tit. 3: 12, etc.); that he wrote on this fourth missionary journey, I Tim. and Titus; that he was arrested in Spain (Rom. 15: 24, 28), or at Rome; that in this second Roman imprisonment he wrote II Tim., and died a martyr's death in 66 or 67.—*In favor of this*

hypothesis is (1) his clearly expressed expectation to be released, in Phil. 1: 25; 2: 24; Philemon 22;—(2) the old tradition by Clement of Rome that before his death Paul "went to the boundary of the West," which can only refer to Spain.

Note—Minor Objections to the Pauline Authorship.—(1) The author stresses his apostleship, which would have been unnecessary if written to his loyal co-workers (I Tim. 1:1; II Tim. 1:1; Titus 1:2). Answer: These letters were intended for public reference.—(2) Timothy is referred to as a "youth," though he became a helper as early as 51 (I Tim. 4:12; II Tim. 2:22). He may have been young in his appearance and ways.—(3) Gnostic heresies are denounced which flourished in the 2nd and 3rd centuries (I Tim. 1:4; 4:20). He has in mind incipient gnosticism, Essenic mysticism and allegorical interpretations of Jewish genealogy.—(4) the highly developed Church organization points to the 2nd cent. (I Tim. 3:-1–13; Titus 1:5–9). But the "bishop" is still identical with the elder, a congregational officer, with no hint of a monarchical diocesan bishop.—(5) Un-Pauline style as to smoothness and peculiar words. Novelty of topics, wider reading and practice as well as greater liberty allowed to the secretary may account for that.—(6) These very difficulties speak for the Pauline authorship, for why should a forger manufacture difficulties for himself?

First Timothy

To Whom Written. "Unto Timothy my true child in faith" (1: 2).—Timothy was probably converted on Paul's first missionary journey, at Lystra (I Tim. 1: 2); selected by Paul on his 2nd missionary journey as his co-worker and ordained by Paul and the elders (I Tim. 4: 14; II Tim. 1: 6). He was Paul's favorite (I Cor. 16: 10), with whom we find him constantly connected and used for delicate missions,—to Thessalonica, Corinth, Rome, etc. According to Heb. 13: 23 he

suffered imprisonment, and according to tradition he died a martyr's death as Bishop of Ephesus under Domitian or Nerva.

Where and When Written. Probably from Macedonia, in 65.

Occasion and Object. Paul left Ephesus with Timothy in charge, intending to return soon; but fearing delay, he writes some instructions about his pastoral work (I Tim. 3:14–15).

Contents. First Timothy has six chapters.

I. Address and salutation (1:1–2).
II. Charge to Timothy to keep the Gospel pure (1:3–11).
III. This charge enforced by Paul's example (1:12–17).
IV. Charge to Timothy to be loyal to the truth, surrounded as he was by these errors (1:18–20).
V. Directions concerning the worship of the Church (Chap. 2).
VI. Personal, domestic and social qualifications of Church officers and their duties (3:1–16).
VII. Errors to be avoided and rebuked (Chap. 4).
VIII. Rules for the administration of the Church (Chap. 5).
IX. Application of Christian principles to practical problems (Chap. 6).
X. Conclusion (8:20–21).

The Epistle to Titus

To Whom Written. "To Titus my true child after a common faith" (1:1).—Titus was probably a convert of Paul at Antioch, of Gentile extraction (Gal. 2:3). He was with Paul at the Council in Jerusalem, on the third missionary journey, when Paul used him to straighten out difficulties at Corinth, and at Crete. According

to tradition he was the bishop of Crete and died there. He is never mentioned in Acts.

When and Where Written. About 65, either before or after I Tim., from Greece or Macedonia, as Paul expects to spend the winter at Nicopolis in Epirus (Greece).

Occasion. To give instruction in matters of Church administration and to advise Titus to oppose the invasion of mercenary Jewish teachers.

Contents. This letter contains three chapters.

I. Greeting (1:1–4).
II. The mission of Titus: to organize the churches in Crete; qualifications of the "elder-bishop" (1:5–9).
III. Charge to restrain current corruptions in life and doctrine (1:10–16).
IV. Rules of Christian conduct for various classes (2:1–15).
V. Obedience to rulers and courtesy towards all men (3:1–7).
VI. Final directions and benediction (3:8–15).

Second Timothy

To Whom Written. "To Timothy, my beloved child" (1:2) at Ephesus.

When and Where Written. Probably in 66 or 67, from Paul's second Roman imprisonment.

Occasion and Object. Probably to acquaint Timothy why he failed to return to Ephesus (I Tim. 3:14); to describe his present deplorable condition (1:15; 2:9; 4:10, 14, 16–18); to urge his visit and to ask other favors (II Tim. 9:11, 12).—This is Paul's swan song! (See 4:6–8.)

Contents. Second Timothy contains four chapters.

I. Address, greetings and thanksgiving (1: 1–5).
II. Appeal to use all gifts in God's service; not to shrink from defending the Gospel (1: 6–18).
III. Be diligent in the propagation of the truth and endure hardships (2: 1–13).
IV. The Christian's safeguards against false doctrine and life (2: 14–3: 17).
V. Paul's solemn final charge and requests (4: 1–18).
VI. Conclusion: Paul's last farewell and benediction (4: 19–22).

CHAPTER XXIII

THE EPISTLE TO THE HEBREWS

Literature:
Consult the bibliography in Chaps. 1 and 14.

Who Wrote It. It is an anonymous writing, the name " of Paul the Apostle " in the title of the Authorized version being a later addition.—In ancient times, the Eastern Church favored Paul as the author, while the Western Church was adverse to it. Modern critics have come to a *negative conclusion,*—that Paul was not the author, for the following reasons:—(1) the diction is polished and the sentences carefully constructed, while Paul's style is rugged and often disjointed; (2) the absence of the usual opening of Paul's letters; (3) the author acknowledges that he and his readers are indebted for the Gospel to " them that heard " the Lord (2: 3), while Paul always vehemently repudiated for himself any such dependence (Gal. 1: 11–17).—(4) The author invariably quotes from the LXX.—(5) As to theology, Paul regards the Old Testament chiefly as a system of law, while Hebrews stresses its cultus, regarding the entire Old covenant as a thing of shadows and symbols and therefore unprofitable (7: 28), while the Gospel brought the reality.

As a *positive answer* to the question of authorship, the names of Luke, Barnabas, Clement of Rome, Priscilla have been discussed. Luther's suggestion of *Apollos* has been greatly favored by modern critics, for the description of him in Acts 18: 24–28 would fit in with the internal characteristics of this letter. Apollos was in general sympathy with Paul's system, yet with a certain independence as to method; he was an Alexandrian Hellenist in contact with Greek thought, an eloquent man, mighty in the Scriptures, all of which is reflected in this letter, in its allegorical method and in about 22 passages resembling ideas of Philo (Adeney, 426).

To Whom Written. The title says: "To the Hebrews"; the whole tenor and the subject of the epistle imply that it was written for *Jewish Christians* (1: 1; 2: 11, 16).—Various allusions show that it was addressed to some *definite Church* (5: 11–12; 6: 9–10; 10: 32–34; 13: 1, 7, 19, 23), probably that at Jerusalem, or in some other part of Palestine, for only here would be found Churches entirely composed of Jews. Moreover, it was in Palestine, near the splendor of the ancient sanctuary, where the temptation to relapse into Judaism and the exposure to persecution were strongest. If Palestine was its destination, it need not be assumed that it was originally *written in Hebrew,* for the letter bears unmistakable tokens of having been originally written in Greek, such as its numerous plays on Greek words and the use of the LXX

in the quotations.—Other places suggested are Alexandria, Antioch, Ephesus, Rome.

Where and When Written. Hebrews 13:24, "They of Italy salute you" points either to some city in Italy where the author was waiting for the liberation of Timothy (13:23); or to a group of Italian Christians resident in the place from which he wrote.—The *time* may have been about 68, because the sacrificial system in the Temple was still going on (8:13; 10:2–3, 26); for if Jerusalem had been destroyed this fact would have been used as a strong argument for the transitory character of Judaism.

Occasion. Persecution, a feeling of disappointment that their Messianic hopes had not been realized, and the strong fascination of the impressive Temple ritualism, all of which presented a constant danger to fall back into Judaism, to which some had actually succumbed (2:1).

The Object of the Letter, therefore, was to check the beginnings of apostasy, to encourage and stimulate faith (3:6, 14; 6:1–8), by stressing the superiority of Christianity over Judaism, showing that the O. T. system in spite of all its pomp was only a shadow and was already abolished by the sacrificial death of Christ, and to urge them to live up to their privileges.

Contents. The letter contains thirteen chapters and presents a compact unity of argument, seldom found in any other N. T. writing, giving it

the character of a treatise. The subject is, The Superiority of Christianity to Judaism.

A. The Doctrinal Part (1:1–10:18):

I. Christ is superior to the prophets (1:1–4).

II. Christ is superior to the angels, as to name, dignity, homage, and rulership (1:5–2:18). Proved by seven quotations from the Old Testament.

Interruption of the argument for the purpose of applying the foregoing:—Don't drift away from such a superior revelation (2:1–4).

Resumption of the argument concerning Christ's superiority over the angels (2:5–18).

III. Christ is superior to Moses (3:1–6).

Another interruption of the argument, containing a most serious warning against disloyalty to Christ (3:7–4:14).

Skillful transition to the main argument—the High Priesthood of Jesus (4:14–16).

IV. Christ superior to the Levitical priesthood (5:1–10:18).

1. Christ has all the essential qualifications of a true priest, sympathy and a divine call (5:1–10).

2. A third exhortatory interruption of the direct argument. Reproof for dullness and warning against relapse (5:11–6:20).

3. Christ is a Melchizedekean priest, superior to the Levitical priesthood—(1) as to personality (7:1–25); (2) as to his ministry (8:1–10:18).

B. The Practical Part (10:19–13):

1. Exhortations to remain loyal to this great high priest and his Church (10:19–39).

2. The heroes of faith.—Abel, Enoch, Noah; the Jewish patriarchs; Gideon, Samuel, David, the prophets; the Maccabeans (Chap. 11).

3. Exhortations to follow these heroes and remain loyal (Chap. 12).

4. Definite exhortations: concerning brotherly love, hospitality, prisoners, marriage, love of money, contentment, former ministers of the Church (13:1–21).

C. Epistolary Conclusion.—Personal remarks, salutation, benediction (13:22–25).

CHAPTER XXIV

THE SEVEN GENERAL EPISTLES

THE old designation "General" or "Catholic" of the epistles of James, I and II Peter, Jude, I, II and III John, is meant to denote their destination or their contents. This characterization is somewhat loose, for it does not fit II and III John.

The Epistle of James

Literature:
Consult the bibliography in Chaps. 1 and 14.
Mayor, "The Epistle of St. James."
Robertson, "Practical and Social Aspects of Christianity."
Soden, "Der Brief des Jakobus" (in "Hand Kommentar").

Who Wrote It. "James, a servant of God and of the Lord Jesus Christ" (1: 1). Of the three New Testament "James'," this one is "the Lord's brother" (Gal. 1: 19), the older of the four natural younger brothers of Jesus (Matt. 10: 2–4). He was not one of the Twelve, for during Christ's lifetime he "did not believe on him" (John 7: 3, 5). After the appearance to him of the Risen Christ (I Cor. 15: 7), he joined the infant Church (Acts 1: 13), and later became one of its foremost leaders (Acts 12: 17; 15: 13; 21: 18; Gal. 2: 9). In 62, he died a martyr's death.—

In principle, he held to universal salvation by faith; but his peculiar type of the Gospel was Jewish and conservative, yet not Judaistic.

To Whom Written. "To the twelve tribes which are of the dispersion" (1: 1); that is, to Christians of Jewish extraction living outside of Palestine, with an occasional side-glance to his unbelieving countrymen (2: 1–6; 5: 1–6).—The moral and religious condition of the readers was low and their life was beset with all kinds of troubles (1: 2–4).

Where and When Written. At Jerusalem, about 45–50, because of the absence of any allusions to the sharp Judaistic controversy regarding the obligation of the Gentile converts to keep the Jewish law, which gave rise to the Council of Jerusalem, 50 A. D.

Occasion. Persecution from without and moral defects in the Churches. The *object* is eminently practical, stressing the Gospel *of* Christ, rather than the Gospel *about* Christ. James, therefore, is less theological than any other N. T. book. Only twice Christ is mentioned (1: 1; 2:1) and nothing is contained in it of Christ's life, character, death and resurrection.

Value and Canonicity. The letter is a rich mine of Christ's ethical and social gospel, the "Sermon on the Mount" among the epistles.—Possibly because of this non-theological character and a belief that 2: 14–26 contradicted Paul, the ancient Church and Luther questioned its canonic-

ity. But in modern times James is being highly appreciated.

Contents. The letter has five chapters. The general subject of the letter is: *Religious and Ethical Defects and Their Remedy.*

1. Misconception of the Nature and Function of Trials (1:2–12).
2. Dangerous Notions Concerning the Origin of Sin (1:12–18).
3. Hastiness in Speech (1:19–21).
4. Hearing Without Doing (1:22–27).
5. Class Distinctions (2:1–13).
6. Barren Orthodoxy (2:14–26).
7. Undue Ambition to Teach and Abuse of the Tongue (3:1–12).
8. Lack of Discrimination Between True and False Wisdom (3:13–18).
9. Worldliness and Covetousness (4:1–10).
10. Ill-natured Gossip (4:11–12).
11. Presumptuous Confidence in the Future (4:13–17).
12. Unrestrained Self-Gratification and Oppression of the Laborer (5:1–6).
13. Impatience Under Suffering (5:7–11).
14. Irreverence and Neglect of Prayer (5:12–18).

Conclusion:—Rescue the Erring (5:19–20).

First Epistle of St. Peter

Who Wrote It. "Peter, an apostle of Jesus Christ" (1:1). His proper name was Simon, his surname, Peter (John 1:42; Matt. 16:18), which in Hebrew is Cephas (I Cor. 9:5). He was the son of a Jonah (Matt. 16:17) or John (John 1:42; 21:15), and a brother of Andrew; by trade a fisherman, residing at Capernaum and married (Mark 1:30). First a follower of the Baptist, then called by Jesus (John 1:42). He became the recognized spokesman of the Twelve in the

lifetime of Christ (Matt. 16: 16; 19: 27), in the primitive Church the leader of the Jewish Christians (Acts 1: 15; 2: 14), and a travelling evangelist. (Show it.) He died a martyr's death, in 67.—As to *personality* he was impulsive, warm-hearted and outspoken.—The *type of his teaching* was conservative, tending towards the progressive, as a comparison of Acts, Chaps. 2, 10, 15 and Gal. 2 shows.—The fact that his letter resembles in spirit and language Paul's writings may be due to his receptive, assimilative mind, but also to the fact that both drew largely on the common faith and forms of teaching in the primitive Church. ("Gemeindeglaube.")

To Whom Written. "To the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia" (1: 1).—As the readers were largely Gentiles (1: 14; 2: 9–10; 3: 6; 4: 3), "sojourners of the Dispersion" should be taken in a spiritual sense, of scattered Christian Churches, as yet separated from their heavenly home.—They were persecuted for being Christians (4: 16), either on legal indictments, or by social ostracism and calumnies (2: 12; 3: 16).

When and Where Written. From "Babylon" (5: 13), which was the symbolic name for Rome (Rev. 18: 2), as the seat of oppression of the N. T. people of God, what old Babylon was to God's people of the Old Test. If Peter made use of Romans and Ephesians the date must be after 63, probably 64–66.

Occasion and Object. Because of persecution, the readers were in need of encouragement. The keynote therefore is hope, and the letter is practical throughout, exhorting the readers to a virtuous life, in their individual and social relations, in order to silence the slanderers. The words "to do good" occur nine times (2: 18–25; 3: 1–7; 4: 19).

Contents. First Peter contains five chapters. It does not observe a close logical sequence in its structure. The link between one idea and another is usually found in the last word of the foregoing section, which is taken up and followed out in the new one. (See 1: 5, 6, 7, 8, 9, 10, etc.) In harmony with Peter's pronounced sanguine, optimistic disposition, the pervading atmosphere throughout the whole epistle is *hope*. Its general subject is *holiness of life*.—(The Biblical conception of holiness is "*separation from the world and consecration to God.*"—Consult Hast. Dict. of the Bible, II, 399; III, 792.)

I. Address and greeting (1: 1–2).
II. The root of holiness of life is faith (1: 3–12).
III. Some motives for sanctification (1: 13–2: 10).
IV. The principles of sanctification applied to different social spheres (2: 11–4: 6).
V. The principle of holiness applied to the affairs of the church (4: 7–5: 11).
VI. Conclusion: Messages and farewell greetings (5: 12–14).

The Second Epistle of Peter

Who Wrote It. "Simon Peter, a servant and apostle of Jesus Christ" (1: 1). This claim

is rejected by most scholars, the letter being declared to be either an entire forgery, or a compilation from genuine Petrine fragments and the epistle of Jude by a later hand. The *external evidence* is very meagre, Origen, in the 3rd century being the first to mention it; it is missing in the Muratorian Canon and classed by Eusebius among the "disputed books."—*Internal evidence* against the Petrine authorship:—(1) The writer's overanxiety to identify himself with Peter and to link his letter to I Peter, excites the suspicion that he desires to use the great Apostle's authority for his writing (1: 1, 14, 16; 3: 2).—(2) Nearly the whole of Jude's letter is utilized in II Peter, and a careful analysis shows that the priority must be assigned to Jude, which would expose the Apostle to the charge of plagiarism on a large scale.—(3) The implication of 3: 15, 16 that Paul's letters were already collected and considered as "Scripture," that is, as being on a level with the Old Testament canon.—(4) Style and thought differ greatly from I Peter.

To Whom Written. "To them that have received a like precious faith with us" (1: 1), that is, to the same readers as I Peter (3: 1). On the theory of a forgery, we cannot tell who the readers were.

Where and When Written. The defenders of its genuineness suppose it to have been written from Rome, about 66. If a forgery, its date may be around 100 or later.

Occasion and Object. To counteract the influence of false teachers of a Gnostic character and to stimulate the readers to acquire *true* knowledge, "Gnosis" being the keynote of the whole letter (2: 1–3; 1: 12; 3: 1–2).

Contents. II Peter has three chapters. The keynote and general subject of this letter is knowledge, gained by Christian experience.

I. Address and greetings (1: 1–2).
II. Exhortation to Christian growth (1: 3–11).
III. Reminder of the sure foundation of Christian faith and life (1: 12–21).
IV. Warning against false teachers and their teaching (Chap. 2).
V. The certainty, suddenness and terror of the coming judgment (3: 1–13).
VI. Conclusion.—Paul's writings, final exhortations and doxology (3: 14–18).

The Epistle of Jude

Who Wrote It. "Jude, a servant of Jesus Christ, and brother of James" (1). The James here referred to was the well-known "brother of the Lord" (Gal. 1: 19), the head of the Church in Jerusalem and author of the epistle by that name. This Jude is therefore also a younger brother of Jesus and not one of the Apostles of the same name, for in vs. 17–18 he refers to "the Apostles" as former teachers.—The very obscurity of Jude is a strong argument for the genuineness of the epistle, as a forger would have chosen some more distinguished name.—That a plain writer cites two apocalyptic books, the "Assumption of

Moses" (v. 9), and the book of "Enoch" (v. 14) proves the general familiarity of this type of literature among the early Christians.

To Whom Written. "To them that are called, beloved in God the Father, and kept for Jesus Christ" (1). The Jewish character of the writing and its author, as well as v. 17 point to Palestinian Christians.

Where and When Written. Probably at some place in Palestine, about 67–68, for he does not allude to the destruction of Jerusalem which would have suited his references to God's judgment, if it had already taken place.

Relation to II Peter. The bulk of this epistle is incorporated in II Peter, and the best conjecture is that II Peter and not Jude was the borrower, for its style is fresh, clear and vivid, while II Peter is often obscure, harsh and difficult.

Occasion and Object. Gross abuses of Christian liberty were committed by evil men. In view of this corruption, Jude exhorts his readers to "contend earnestly for the faith which was once for all delivered unto the saints" (3). It concludes with one of the most beautiful doxologies in the N. T.

Contents. This epistle has only one chapter, the keynote of which is a strongly-worded defence of pure doctrine endangered by false teachers.

I. Address and Greetings (1–2).
II. Warnings of History Against Corruption by False Teachers (3–16).

III. Application of the Lessons of History (17–23).
IV. Conclusion: an elaborate doxology (24–25).

The First Epistle of John

Who Wrote It. The writing is anonymous, but there is no doubt that the name in the ancient title, "of John," is correct, referring to the apostle and author of the Fourth Gospel and Revelation. (See Chap. 16 for the facts of John's life.)—Two of John's disciples, Polycarp and Papias, as well as Irenæus and Tertullian quote it. Its entire spirit and many verbal similarities between this epistle and the Fourth Gospel also prove John's authorship (I John 4: 4 and John 17: 14; I John 4: 9 and John 1: 14, 18).

To Whom Written. Probably to the Churches in Asia, among whom John spent the latter part of his life. Chap. 5: 21 suggests converts from heathenism and points to Ephesus, the great stronghold of idolatry.

Where and When Written. Probably at Ephesus, about 85, in John's declining days, which fact would explain the many repetitions and the fatherly tone (2: 1).

Occasion and Object. The spread of Gnostic denials of Christ's true incarnation, false ideas of Christian liberty and perfection, and the growing tendency among Greek Christians to magnify intellect at the expense of practice.—The letter insists on a conscious realization of the new life, and overflows with exhortations to love God and man (2: 1–11; 3: 11–18; 4: 7–13, 16–21; 5: 12). The

keynote of the entire epistle, and especially of Chap. 3, is *love*. It occurs ten times as a noun, twenty-five times as a verb, and five times as a verbal adjective.

Contents. I John contains five chapters. Two features mark this espistle:—the majesty of the thoughts and the great simplicity of the language. It abounds in repetitions and a logical analysis is therefore difficult.

I. Introduction. The purpose of the letter (1:1–4).
II. The Nature of Fellowship with God (1:5–2:28).
III. Sonship of God. He whose life is upright gives proof that he is born of God (3:1–5:12).
IV. Conclusion (5:13–21).

The Second Epistle of John

Who Wrote It. "The elder" (1), by which title the Apostle John is meant, and not another office-bearer at Ephesus by the name of John, for "elder" was the name of honor given to the surviving Apostles by the younger generation, as Papias says. Its strong resemblance to I John proves its Johannine authorship.

To Whom Written. "Unto the elect lady and her children" (1). Some take this designation literally for persons, because of vs. 1, 4, 10 and the analogy of III John. Others understand it figuratively for some local Church, as vs. 5, 10, 13 seem to imply.

Where and When Written. Probably from Ephesus, about 85, subsequently to I John.

Occasion and Object. To warn against the

corrupting influences of false teachers denying the reality of Christ's humanity (7); but here, too, love is strongly stressed.

Contents. II John contains only one short chapter of 13 verses.

I. Address and greeting (1–3).
II. The body of the letter: He expresses joy at the loyalty to the truth on the part of some of the members, commends love, which he defines as a "walk after his commandments," warns against false teachers and their doctrines and against false charity (4–11).
III. Conclusion.—He expects to visit his correspondent and therefore will not write more (12, 13).

The Third Epistle of John

Who Wrote It. "The elder" (1). See the explanation in II John.

To Whom Written. "Unto Gaius the beloved" (1), a faithful and liberal member of the church (1–6). Whether he was one of the Gaiuses mentioned in the N. T. (Acts 19: 20; Rom. 16: 23; I Cor. 1: 14) is uncertain, as the name was a very common one.

When and Where Written. Probably from Ephesus, subsequently to I John, about 85.

Occasion and Object. A warning against schism. An ambitious "Church boss," named Diotrephes refused to recognize John's authority by treating people sent by him with harshness. He warns Gaius against this tyrannous man.

Contents. III John contains only one chapter of 14 verses.

I. Address and Greetings (1).

II. The body of the letter:—John wishes Gaius temporal and spiritual prosperity and expresses joy at his loyalty to the truth, and for his hospitality toward travelling or fugitive Christians. He denounces the hierarchical despotism of Diotrephes in denying John's authority (2–12).

III. Conclusion.—Expects to see Gaius soon. Salutations (13–14).

CHAPTER XXV

THE PROPHETIC BOOK OF REVELATION

Literature:
Consult the literature in Chaps. 1 and 14.
Porter, "The Apocalyptic Messages of the Bible."
Peake, "The Revelation of St. John."
Swete, "The Apocalypse of St. John."
Spitta, "Die Offenbarung des Johannes."
Stockmann, "Reichsgeschichtliche Auslegung der Offenbarung des Johannes."
Stevens, "New Testament Theology."

To What Class of Literature Revelation Belongs. It is the only N. T. specimen of a distinctive, large and popular class of Jewish literature, called *apocalyptic* because these writings claimed to uncover the future; *flourishing* between 168 B. C.–100 A. D.; *occasioned* by foreign political and religious oppression and internal disloyalty; *aiming* to comfort the sufferers, to predict the speedy coming of the day of judgment, when right will triumph, the oppressors and the disloyal be punished and the faithful rewarded. These books were almost exclusively written in the form of *visions,* consisting of elaborate and often fantastic imagery and symbolical figures; published under *assumed names* of authorship, usually that of an ancient highly revered man of God, such as Enoch, Abraham, Moses, Daniel, etc., as a precaution against the consequences of free speech on political

and social issues. Much of this peculiar literature is now known to us and its careful study has furnished Bible scholars with the key to the correct interpretation of the N. T. Apocalypse.

Who Wrote It. Four times the author introduces himself as "John," but without any mark of identification (1: 1, 4, 9; 22: 8). There are three theories as to the identity of this John. (1) Strong external evidence (Justin Martyr, Irenæus, Muratorian Canon), and considerable internal proofs point to the *Apostle John,* the author of the Fourth Gospel. Some important resemblances between these two books suggest identity of authorship. The names "Lamb" and "word" are applied to Christ only in the Fourth Gospel (1: 1, 29, 36), in Revelation (5: 6, 8, 12; 19: 13), and in I John 1: 1. Some favorite expressions in John's Gospel and epistle, such as, "he that overcometh," "witness," "true," are of frequent occurrence in Revelation. The assurance of the final triumph of Christ in spite of temporary defeat occurs in both books.

Note—Other critics, beginning as early as Dionysius of Alexandria, emphasize the marked differences between Revelation and the Gospel, in spirit and style, and identify the John of Revelation with *"The elder"* of II and III John. But the superior style and language in the Gospel may be better explained by the long interval between the two writings. (The Baur school turns the argument around, accepting the Apostle's authorship of Revelation, and for this reason rejecting him as the author of the Fourth Gospel.)—Still others hold that according to the custom of all apocalyptic books, "John" is a *pseudonym,* and the real author is unknown.

To Whom Written. "To the seven churches that are in Asia" (1: 4, 11; Chaps. 2 and 3), but evidently meant for the Church at large.

Where and When Written. If it is held that Revelation is a *unity, i. e.,* that the whole book in its present form was written at one time, and if from 1: 11; 10: 4; 14: 13; 19: 9; 21: 5 it is concluded that all the visions were received at one time and were written down immediately after they were received, then the place may have been *Patmos,* during the brief reign of Emperor Galba, *68* A. D., this date being based on the definite statements in 13: 3, 18 and 17: 9–11. In this case, the ancient tradition that John's banishment to Patmos occurred under Domitian (81–96) rests on some error.— But if Revelation is regarded as a *collection* of visions, received, written down, and published separately at different times, and later revised by John and collected into one book, then the implied dates in several visions would only refer to the vision of which they are a part; that is, Chaps. 13 and 17 would date from Galba's time and Chaps. 1–3 from the reign of Domitian. Much internal evidence—the frequent breaks and the many repetitions favor this theory of origin.

Occasion and Aim. As with all apocalyptic books, Revelation was occasioned by oppression of the people of God by outside enemies and by disloyalty and worldliness on the part of lukewarm members of the Church. The contents of Revelation shows plainly that the persecuting power was

the Roman government, which tried to force upon the Christians the Emperor Worship, the refusal of which cost many lives.

The Aim of Revelation was the same as that of all other apocalyptic books, to comfort the Christians suffering under Roman persecution, to encourage them to remain faithful to Christ, to warn the lukewarm, to predict the speedy coming of judgment at Christ's second advent, when Rome would be destroyed, the disloyal members severely punished and the faithful greatly rewarded.

The Chief Subject of Revelation, therefore, is the *speedy second coming of Christ* to deal out rewards and punishment and to reconstruct the earth by the complete establishment of God's rulership (1: 7; Chaps. 21 and 22).—While many parts of Revelation were not literally fulfilled as understood by John and the first readers, the general drift of the prophecy was true and fulfilled its real aim of carrying the Church through a time of trial by its cheering prospects of ultimate victory.

Note 1—Revelation was, therefore, not written to forecast events of a far-distant future, but of the immediate future in John's time (Rev. 1:1, 3, 7, 8; 2:33; 21:5; 22:12). It is not a N. T. time-table, or an almanac to enable inquisitive Christians to do the very things which Christ expressly forbade them to do, in Mark 13:32; Acts 1:7. For example:—the "beast" in Chap. 13 is Emperor Nero, and not the pope, or Luther, or Napoleon, or a modern ruler.

Note 2—The method of interpretation advocated here is called "the contemporaneous-historical" or "the Preterist," which interprets Revelation on the assumption that all it contains was meant for the first century, hence "praeter," past.—The three defective methods are known as: (1) The *continu-*

ous-historical, assuming that the fulfillment of Rev. is going on throughout history, past, present and future.—(2) The *futurist* which believes that the chief contents of Rev. will be fulfilled immediately before the end of the world.—(3) The *spiritual* or *symbolical,* which interprets Rev. on the assumption that all visions refer to principles of good and bad and none to definite events or persons, past, present, or future.

Permanent Value and Importance of Revelation. (1) It strengthens our faith in the ultimate triumph of righteousness. "Truth crushed to earth will rise again." It is a bracing spiritual tonic when rightly used.—(2) The stress on the ethical conception of Christianity is very strong. Not mere creeds but practice (6: 9–11; 13: 3–10; 14: 4–13; 16: 15; 19: 9; 20: 6).—(3) Rev. appeals to the heroic and denounces compromises with the "world." No emperor-worship of any kind and under any circumstances! The lukewarm will be rejected. How important to-day!—(4) Its devotional, liturgical and homiletical use is very extensive in our hymns, Church liturgies and devotional books.

Contents. Revelation contains twenty-two chapters. The supposed "sacred" number 7 dominates the whole structure of the book, it being skilfully arranged into seven chief divisions, each of which falls into seven subdivisions, most of these being more or less clearly marked.

Introduction (Chap 1). Contains superscription (1–3); Address and salutation (4–6); the theme (7); attestation of the book (8); the vision of Christ in glory and John's commission (9–20).

I. The Seven Letters to the Seven Churches (Chaps. 2 and 3).

II. The Seven Seals (4:1–8:6).

1.—The vision of God, the author of the sealed book (4:1–11).

2.—The sealed book of destiny (5:1–5).

3.—The vision of the slain lamb (5:6–7).

4.—The adoration of the lamb (5:8–14).

5.—The vision of the six seals (Chap. 6).

6.—Vision of the safety of the saints on earth (7:1–8).

7.—Vision of the Church triumphant in heaven (7:9–17).

III. Vision of the Seven Trumpets (8:1–11:19).

1.—Silence in heaven and the angel with the golden censer (8:1–5).

2.—The four plagues on inanimate nature: land, sea, rivers and sky, and the eagle in midheaven (8:6–13).

3.—Fifth trumpet and first woe.—The locusts arising from the pit, led by Abaddon-Apollyon (9:1–12).

4.—Sixth trumpet and second woe. Loosing of the four angels at the Euphrates (9:13–21).

5.—The angel with the little book (Chap. 10).

6.—The safety of the Christians and the two witnesses (11:1–13).

7.—The seventh trumpet or third woe and the ark (11:14–19).

IV. Vision of the Seven Mystic Figures (12:1–14:20).

1.—Vision of the woman and the child (Chap. 12:1–2).

2.—The Dragon, his rebellion in heaven and banishment to earth (12:3–12).

3.—The fleeing woman—persecution of the Church (12:13–13:1a).

4.—Vision of the beast from the sea—Rome's political power (13:1b–10).

5.—Vision of the second beast from the earth, the false prophet—Rome's religious power (13:11–18).

6.—Vision of the lamb on Mount Zion and the army of the faithful (14:1–5).

7.—Anticipating details of the coming judgment (14:6–20).

V. The Seven Bowls (Chaps. 15 and 16).

1.—Preparation for pouring out of the seven bowls (Chap. 15).

2.—The actual pouring out of the bowls, symbolizing God's judgment (Chap. 16).

VI. The Sevenfold Judgment upon Rome (Chaps. 17 and 18).

1.—The fall of Rome described in the vision of the harlot upon the beast (Chap. 17).

2.—Announcement of her fall and summons to God's people to come out from the doomed city (18: 1–8).

3.—Lamentation of the kings over Rome's fall (18: 9–10).

4.—Lamentation of the merchants over Rome's fall (18: 11–17).

5.—Lamentation of the ship-owners over Rome's fall (18: 18–19).

6.—Rejoicing of John over Rome's fall (18: 20).

7.—Vision of the great millstone, symbolizing Rome's utter destruction (18: 21–24).

VII.—Sevenfold Triumph (19: 1–22: 5).

1.—Triumph in heaven over Rome's fall (19: 1–10).

2.—The triumph of the victorious captain of our salvation (19: 11–16).

3.—Christ's triumph over Rome viewed as a feast for the birds of prey (19: 17–18).

4.—Description of the punishment of the two beasts, and the dragon, followed by the Millennial reign of Christ and the martyrs (19: 19–20: 6).

5.—Loosing of Satan and final conflict and Christ's triumph (20: 7-10).

6.—General resurrection and last judgment (20: 11–15).

7.—The heavenly Jerusalem coming down to earth (21: 1–22: 5).

Epistolary Conclusion. Addressed to the seven Churches (22: 6–21).

General Review of Part III

1.—The *Gospels:*—Explain Greek and English word, and descriptive additions; of each of the *four Gospels* sketch author's life, readers, time of writing, aim and characteristics; how did the *synoptic Gospels* originate; how does *John's Gospel* differ from the Synoptics.

2.—*Book of Acts:*—Author, sources, credibility, purpose, divisions.

3.—*Epistles*—Modern distinction between "epistle" and "letter";—advantages and disadvantages of the epistolary form of N. T. literature;—present prevailing opinion as to the authorship of the N. T. epistles.

4.—Account of *Paul's life*—year of birth, education, conversion, three missionary journeys; his *personality*—outward appearance, intellectual and emotional characteristics and will power; his *advantages* for leadership and methods

of work; his *letters,* four chronological groups, when and where each epistle was written, critical results.

5.—Epistle to *Hebrews:*—Author, readers, theme, purpose and general outlines.

6.—Enumerate the seven *general epistles* and state of each, author, readers, when and where written.

7.—*Revelation:*—State class of literature, author, readers, aim, method of interpretation, chief divisions and permanent value.

PART IV

Variety in the Unity of The New Testament Writings

CHAPTER XXVI

DIFFERENCE BETWEEN NEW TESTAMENT AND SYSTEMATIC THEOLOGY

Literature:

Bernard, "Progress of Doctrine in the N. T."
Schaff-Herzog, "New Encyclopædia," Vol. II, p. 183.
"Recent Christian Progress," by Hartford Professors, pp. 69 and 132.
Clemen, "Primitive Christianity and its Non-Jewish Sources."
Clarke, "Use of the Scriptures in Theology," pp. 102–116.
Bacon, "He Opened unto us the Scriptures."
Robertson, A. T., "Paul the Interpreter of Christ."
Feine, "Jesus Christus und Paulus."
Schaeder, "Das Evangelium Jesu und das Evangelium von Jesu."
Bartlett, "Apostolic Age," p. 497.
Case, "Evolution of Early Christianity," Chaps. I and II.
Pfleiderer, "Origin of Christianity."

Works on Systematic Theology for Comparison.

Strong, "Outlines of Systematic Theology."
Hodge, Charles, "Systematic Theology," (3 vol.).
Hodge, Alex., "Outlines of Theology."
Brown, "Outlines of Doctrine."
Ames, "The New Orthodoxy."
Egerton, "Liberal Theology and the Grounds of Faith."
Kaftan, "Moderne Theologie des alten Glaubens."
Rauschenbusch, "A Theology for the Social Gospel."
Gore, Chas., "The New Theology and the Old Religion."

Variety in Unity

A CAREFUL study of the 27 N. T. books impresses

one with the fact that, while exhibiting a grand unity as to fundamental principles and aim, they express these essentials in a great variety of thought, scope, style, method, language, etc., exactly as one might expect to find in a library of booklets, written by nine different authors, independently one from the other, and elicited by different needs. These varieties are known as *types of teaching,* and the modern science which treats of the N. T. literature from the viewpoint of their variety is called "*N. T. Theology.*"

New Testament Theology, therefore, is a subdivision of exegetical theology, aiming to ascertain and to set forth in some orderly arrangement the teachings found in the various groups of the N. T. books, with the view to answering the questions:—What Jesus really taught; what the actual beliefs of the primitive Church were; what is Paul's type of teaching; what were the various interrelations and connections in the complex developments of the Apostolic Church, etc.

Note 1—As N. T. Theology aims to give a history of the religious thinking of the Apostolic Church, some place it under *historical* theology; and because it is the basis of *systematic* theology, others regard it as a subdivision of that department.

Note 2—The title "N. T. Theology" is too narrow because this science treats not only of the theological, but also of the ethical and social teachings of the N. T. A more exact title would be: "The Religious Teaching of the New Testament."—In the N. T., as in actual life, these two aspects of religion are inseparably intertwined and are therefore usually treated together in one and the same textbook. But as our times demand a much clearer study of the ethical and social teaching of the N. T. than is usually

given in books on N. T. Theol., the new method is to treat these two subjects in separate courses, the one on N. T. ethics, and especially on Christ's social teaching, following in logical sequence the course on N. T. Theology in the narrower sense. In Systematic Theology this separation has been made since Calixtus in 1641.

Difference Between N. T. and Systematic Theology

N. T. Theology differs from Systematic Theology in aim, material, and method.

(1) The *sole aim of N. T. Theology* is to ascertain the theological, ethical and social teachings of the N. T. books and to state the result, orderly, objectively, yet sympathetically, without attacking or defending it; while the *aim of Systematic Theology* is to construe from the material at hand a logically consistent system of Christian belief of the Church universal or of one or a group of denominations, expressed in the thought forms and language of the age, adapted to meet contemporary conditions, and also to defend Christian truth. True to its aim, these systems of theology have changed in every important epoch, while living faith in Christ is perennial. In the words of Tennyson:

> "Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee;
> And Thou, O Lord, art more than they."

For this reason leading theologians in all ages have conscientiously tried to construe *new* theologies of the *old* faith.

(2) New Testament theology draws its *material exclusively* from the N. T. books, while Systematic Theology bases its system on the whole Bible, omitting only such parts, especially of the Old Testament, as represent inferior stages of Divine revelation and religious development, such as the law-system of salvation, low ideals of morality, matters of only local and passing interest, etc. But in addition to the Biblical material, Systematic Theology makes extensive use of such secondary matter as the creeds, comparative religion, philosophy, science, art, Church History, and especially religious experience.

(3) New Testament theology follows strictly the *historical method:* that is, (*a*) it deals with genetic relations, tries to trace the *source* of a teaching, to show how the authors were influenced by their predecessors and contemporaries (Jews and Gentiles), and how one author influenced the other (Christ, Paul, Peter, John).—(*b*) It traces the development of each doctrine or type, but only as far as found within the N. T.—(*c*) It calls attention to the gaps found in the statement of the various N. T. doctrines, due to the fact that all N. T. books were occasional writings, with practical and not systematic aims.—(*d*) It explains the historical conditions by which the rise and development of those types were influenced. (Paul's method of conversion and missionary experience influenced his teaching.)—(*e*) It compares the peculiarities of the different types to see whether

they agree or disagree.—(*f*) It aims to assume in its statement the point of view of each writer.—(*g*) It points out the emphasis which each writer puts on his various teachings. Doctrines only slightly touched upon in the N. T. must not be made the backbone of a system, *e. g.*, the millennium, Adam's fall, double predestination, etc.

Systematic Theology endeavors to bring out, not the variety, but the unity, harmony and completeness of the Christian teaching. It therefore uses the *logical* method, arranging its material into an organic, consistent system, by filling in the gaps with extra-Biblical material. It also tries to adjust the Christian truth to the prevailing spirit of the times, of the Church, of philosophy, of science and general culture. Therefore, Systematic Theology has always been more or less influenced by the culture of the age, its philosophy, science, literature and politics. Each theological system is the intellectual expression of the spiritual experiences of a particular age.

CHAPTER XXVII

DESCRIPTION OF THE N. T. TYPES OF TEACHING

Literature:
Consult bibliography in Chaps. 1, 14 and 26.

By *types of teaching* are meant those peculiarities by which the leading N. T. teachers differ one from the other, as to general viewpoint, matter and method.

These types are not merely individualistic expressions of the common Christian teaching, due merely to personal idiosyncrasies and peculiar experiences, but are also presentations of doctrine so shaped as to meet the opposing forms of teaching. The peculiarity of Paul's type, *e. g.*, can best be understood when it is remembered that his arguments are shaped in a way to meet the errors of the Judaizers.

Note—Due to the accommodating nature of Christian truth and the peculiarity of the human mind, this forming of *types of theology* has been going on to this day, in the shaping of the Greek, Latin, scholastic, German, British, American, and the various denominational types.

Brief Description of the Various Types

The N. T. presents *two chief types* of teaching, that of Jesus and that of the apostles.

I. **The type of Christ's teaching** is presented in two forms:

(*a*) The *synoptic type.* As compared with John, the Synoptic Gospels were written earlier (A. D. 65–75), are more primitive in matter and more objective in method.

(*b*) The *Johannine type.* John's Gospel was written late (about 95 A. D.), contains more profound matter and is more subjective in method. As the language and style of Jesus in John is so different from that in the synoptists and is so similar to John's own diction, it is generally assumed that John, after thorough absorption of Christ's teaching, reproduced it in the forms of his own thought and language.

II. **The Teaching of the Apostles** is represented in the N. T. by four chief types.

(1) **The Primitive Type.**

(*a*) Literary *sources:*—The editorial matter in the three synoptics, Acts I–XIII, James, Jude, I and II Peter.

(*b*) The *Method* is practical, direct, non-philosophical. The Jewish Christians were at first unconscious of any break between Christianity and Judaism, and were considered merely a Jewish sect. They kept the law, and yet insisted on salvation through grace alone. Later Paul compelled them to think out their principles to ultimate results.

(*c*) *Varieties* within the primitive type:—The *Judaizers* insisted on the permanent obligation of the Mosaic law for all Christians, including the Gentiles (Acts 15: 1; Gal. 2: 4).—A conservative, yet *evangelical group,* represented by James, the

Lord's brother and partly by John and Peter during their early periods.—The *three synoptists,* though they do not inject their subjective views into their narrative, yet in selecting, omitting and arranging of the material, and by giving prominence to certain lines of Christ's teaching, each one shows clearly his viewpoint. For example, *Matthew,* writing for Hebrew Christians, emphasizes the Messiahship of Jesus; *Mark* stresses in his opening sentence his belief that Jesus is the Son of God and in selecting and arranging his material he establishes his proposition; *Luke* shows his belief in Christ's supernatural birth, emphasizes the universality of Christ's salvation and of human brotherhood with no barrier between Jew, Gentile, or Samaritan, rich or poor, man or woman.—*Stephen,* being a Hellenist, shows a decided advance beyond Peter, and forms the connecting link between the primitive and the Pauline types, for he emphasizes the abolition of the law as a way of salvation and insists on the spirituality of Christianity (Acts 6: 14).—*Peter's growth* can be traced from Pentecost to the baptism of the Gentile Cornelius (Acts 10: 11), to his demand that Gentiles should not be required to be circumcised (Acts 15), to his first epistle (A. D. 63–66), which shows Paul's influence so plainly that some have denied the Petrine authorship.

(2) **The Pauline Type.**

(*a*) Literary *sources:* **Acts XIII–XXVIII and Paul's Thirteen Epistles.**

(*b*) The *basis* of Paul's theology is the O. T., Pharisaic and Alexandrian Judaism, the evangelical tradition, and especially the experiences of his life and work.

(*c*) The *general character:*—By Paulinism we mean his teaching of the universality of salvation on the sole condition of faith in Jesus as the Christ, the Son of God. It is vigorously anti-legal, characterized by an uncompromising insistence that the law as a way of salvation is superseded by the Gospel and is a positive hindrance even to the Jews, and that the Gentile stands on an equality with the Jew.

(*d*) The *Method* of Paul is dialectical and argumentative, wherefore he is the parent of speculative theology. (The first Protestant systems, Melanchthon's " Loci Communes " and the Heidelberg Catechism are based on the plan of Romans.)

(*e*) The *value* of Paul's teaching is so great that it has been overestimated by two extremes—by the radicals, who regard him as the real founder of Christianity, and by the Protestants who have based their dogmatic systems almost exclusively on the Pauline type.—His many-sided argumentative presentation of Christ's Gospel has exerted a wonderful influence in all ages. (Luther, Wesley.)

(*f*) *Progress.*—Paul's inspired thinking passed through four stages of development, corresponding to his rich personal and official experience:—I and II Thessalonians (A. D. 57) reflect the simplicity of the primitive type and subtle argumentation is

absent. But the ideas are genuinely Pauline.—Corinthians (A. D. 57), Romans and Galatians (A. D. 58), show the most complete exposition of Paul's theology, especially his anthropology and soteriology.—Ephesians, Colossians, Philippians, and Philemon (written from first Roman imprisonment, A. D. 61–63), exhibit his advanced Christology.—The Pastoral Epistles, I Timothy, Titus, and II Timothy (written after his first and during his second Roman imprisonment, A. D. 64–67), lay stress on Church government and the practical Christian life.

(3) **Modified Paulinism.**

(*a*) Literary *source:*—The Epistle to the Hebrews.

(*b*) This letter resembles Paul's teaching as to general spirit and point of view, but differs from it in considering the O. T. dispensation as a sacrificial cult, while Paul views it as a legal system.

(4) **The Johannine Type.**

(*a*) Literary *sources:*—Revelation, I, II and III John, the editorial parts of John's Gospel, which latter are more important than the corresponding parts in the synoptics, and John's reproduction of Christ's teaching.

(*b*) John was familiar with *contemporaneous philosophy,* (Philo's logos and gnosticism).

(*c*) The *problem in John.*—As Paul in his later epistles, so is John confronted with the denial of the true incarnation of the Logos, the true Deity of Christ, and by incipient gnosticism.

(*d*) *Spirit and Method.*—John is a mystic, by which is meant that he received truth by intuition and by direct contemplation, instead of by the process of reasoning and speculation. And as he received, so he communicated the truth. He does not argue; he defines and describes what he sees with his inner eye.

CHAPTER XXVIII

HISTORY, VALUE AND METHOD OF N. T. THEOLOGY

In a general way, N. T. theology is as old as N. T. exegesis itself, for careful Bible students in all ages have recognized the distinctions among the N. T. authors with more or less clearness; but as a separate branch of the theological science, it dates from the German theologian Gabler, in 1787.

History of New Testament Theology

The main reason for this late appearance is that until then, Catholics as well as Protestants assumed the perfect identity of their creeds with the Bible, and felt or at least admitted no discord between their teaching and that of the Bible, especially the N. T. Hence, the thought of studying the two systems separately and of comparing them did not enter their consciousness. But when in the 17th and 18th centuries a Protestant scholasticism arose, both in the Lutheran and Reformed Churches, burying again the springs of Scripture beneath speculative dogmatics, the reaction of rationalism in the 18th century made the first conscious attempt to treat the Bible historically. But these liberal scholars went to the other extreme, minimizing or denying the special inspira-

tion of the Bible. (English Deism and German Rationalism, later Strauss and Baur.) This led to a revival of evangelical theology, based on a more thorough, impartial, and sympathetic study of the N. T. from the historical viewpoint, bringing out not only the varieties of types, but also its unity in essence (led by Schleiermacher, Neander, Schmid, and others). This activity has been going on ever since, as the books on "N. T. Theology," by B. Weiss, Beyschlag, Stevens, Adeney, Sheldon, Gould, Kennedy, Schlatter, Feine, Holtzmann, and many articles in the various dictionaries of the Bible show.

The first American treatise on the subject was Thompson's "Theology of Christianity" which appeared in 1870; and Union Theological Seminary of New York was the first institution in America which offered a course in N. T. Theology, given by Dr. Briggs, in 1883. To-day the exegetical courses in all up-to-date American Theological Seminaries are not considered complete without courses in Old and New Testament Theology, forming the climax of the exegetical processes.

But even to-day we often meet with *two misconceptions* that stand in the way of fully recognizing the variety in the unity of the N. T. teaching.

(*a*) *An unscriptural idea of inspiration,* as if it had been a process by which a sum of ready-made doctrines were mechanically communicated by the

Holy Spirit to the Bible authors, in the expression of which the authors served as mere "pens," being more or less passive. From this it was concluded that, since there was but one author of all 27 N. T. books, their teaching must be absolutely uniform, not merely as to fundamental principles, but also as to viewpoint, method, style, expression, etc. Of course, every page of the N. T. contradicts such a notion of the origin of these books.—Inspiration is a special quickening of the religious life of the Biblical authors, which tends to elevate and purify, but not to neutralize or destroy the personality and the individual gifts of the authors. The Bible is a faithful record of these religious experiences and of God's progressive revelation of religious truth.

(*b*) *Too radical theories,* claimed as logical results from the application of this method, also tend to discredit it with sober minded scholars. The Baur-Tuebingen School of N. T. criticism asserted that the N. T. books reflected not only a *variety* of types, but an "irreconcilable conflict" as to fundamentals. They divide the N. T. books into three groups:—(1) Jewish Christian (Revelation)—(2) Pauline (I and II Cor., Gal., and Rom.)—(3) Tendency books written in the 2nd century (all the rest).

Value and Importance of N. T. Theology

(1) It answers the all important question:—What did Christ and His apostles really teach?

Philosophical systems, creeds, hymns, etc., have too long prevented a clear answer to this question.

(2) It thus furnished the means for correcting our dogmatic and ethical systems by taking us back to the sole standard of faith and practice recognized by Protestants.

(3) It makes Bible teaching and preaching more effective by bringing us face to face with the Word of God in all its original power and freshness.

Different Methods of Studying N. T. Theology

(1) *The group method.*—Divide the N. T. books into as many groups as there are distinct types of teaching and study the teaching of each group as far as it is contained in the literature of that group. This is the method adopted by most writers.—Its *advantage* is that it preserves the historical character of the study and brings out with great distinctness the peculiarities of each author and of his development. Its *disadvantage* is that distinctness of type tends to exaggeration; that it makes comparison difficult and is liable to obscure the unity of the N. T. teaching on the separate doctrines.

(2) *The topical method.*—Trace each of the doctrines of the N. T., step by step, through the whole length of the various types. This method is especially used in the Bible dictionaries. The advantage of this method is that comparison is made easy because the complete teaching of the

entire N. T. on each doctrine is seen from a bird's-eye view. It makes the unity of the N. T. teaching clearer and facilitates the practical use of the material. Its danger is that it may obscure the types of teaching and their development.

(3) *The monographic method.*—The teaching of a single author, or of a group of books, or of one important doctrine may be separately treated; as, *e. g.*, the Pauline and Johannine teaching, or the teaching of Jesus, or the N. T. teaching on the Kingdom of God, on the Holy Spirit, on wealth, etc.

(4) In recent times, the ethical and social teachings of Christ and the Apostles are being as carefully separated from their theological teaching as is possible and studied in greater detail than in previous times. (See Vollmer, Ph., "N. T. Sociology," 1–20.)

CHAPTER XXIX

HISTORICAL ROOTS OF THE NEW TESTAMENT TEACHING

Literature:
Consult books and articles on the "History of N. T. Times," in Chaps. 1 and 14.

The N. T. teaching is not original in the sense of being rootless. The foundations on which Christ and the Apostles built are:—(1) the Old Testament.—(2) Post-Canonical Judaism in its two types—Pharisaism and Hellenism.—(3) The teaching of John the Baptist.—Hence, neither the contents nor the form of the N. T. literature can be adequately understood without some knowledge of these sources.

(1) *The Old Testament.*—Most of the fundamental doctrines of the N. T. have their roots, and many of them also their development, in the O. T. As, for instance, the unity, personality, supremacy, holiness, righteousness, and love of God; the idea of the Kingdom of God; the blending of morality with religion, etc.—The N. T. confirms these doctrines, corrects what is narrow and materialistic in them, alters in many cases their proportion and emphasis, exalting and expanding what had been previously neglected,—(the fatherhood and immanence of God)—and assuming what had already been emphasized in the O. T.

(2) *Post-Canonical Judaism.*—(*a*) The *Pharisaic Type.* This influenced the N. T. teachers for the most part negatively, by way of repulsion and attack. Its externalization of religion, its deism, extreme legalism, and the perversion of the Messianic ideal served as the background against which they set forth their ideal of spiritual religion.—As positive influences exerted on the N. T. by Pharisaism may be mentioned its emphasis on the divine sovereignty, on the free will of man, their teaching that Adam's fall influenced all mankind, the doctrine of the resurrection, future judgment, the intermediate state in Hades (divided into Paradise or Abraham's bosom and Gehenna), the value attached to the inspired Scripture, much of its angelology and demonology.—(*b*) *Hellenistic Judaism* or Alexandrianism (both these terms denoting Judaism under the influence of Greek philosophy). This influenced some N. T. writers by its more liberal attitude toward the law; its allegorical interpretations and its idea of the logos as a mediator between God and man.

Note—Illustrations of the influence of both types of Judaism may be traced in the N. T. as follows:

(1) In the form of *entire books* (Revelation) or in quotations (in Jude from the book of Enoch and Assumption of Moses).

(2) In *Paul's writings:*—II Thess. 2, called the "little apocalypse"; I Cor. 10:4: the rabbinical idea of a literal rock which followed the Israelites and supplied them with water;—I Cor. 10:11 seems to adopt the interpretation of Gen. 6:2 that woman may become a temptation to angels:—the examples of sorcerers in I Timothy 3:8; also Paul's emphasis on predestination, the influence of Adam's fall on mankind; the contrast between flesh and spirit.

(3) Many passages in *Hebrews* remind one of Philo. For instance, Heb. 1:1 resembles Philo's description of Wisdom and the Logos; the way of quoting scripture ("he says somewhere"); the idea of the Mosaic tabernacle as being a copy of the real heavenly tabernacle; also what is said of Abraham's oath; and the phrase, "the great high priest."

(4) In *John's writings* it is especially the prologue and its attack on gnosticism which shows Greek influence.

(3) *Influence of the Baptist.* His significance consists in the fact that he constitutes the link in the chain of doctrinal development between the Old and the New Testaments. In his preaching he emphasized four points:—The immediate advent of the Kingdom of God, which will be ushered in by a personal Messiah, who will first judge the people and then bring national prosperity and glory to a repentant nation, baptizing them with the Holy Spirit.

Note.—The *Sadducees* had no positive and little negative influence on the N. T. teaching, as they were more of a political party than a theological school.—The *Essenes* are supposed by some to have influenced the teachings of Jesus. But there is no evidence that he ever met any of them; and while there is some resemblance between their teachings on purity, brotherliness, and unworldliness with Christ's similar doctrines, yet in essence they are opposed to each other. Their idea of purity is ceremonial. They sought unworldliness by isolation. Their brotherliness was confined to members of their own sect.—That Christ was influenced by Buddhism or Egyptian theosophy is a modern fad, and Paul's appropriations from the Stoics and the Mystery cults are greatly exaggerated.

The above survey of the historical sources of the N. T. proves:—(1) that none of the theological or philosophical schools, prevalent in our

Lord's time can be regarded in any way as the parent of Christianity;—(2) that primitive Christianity, however, was not isolated from the theological thinking and religious life of the times;—(3) that Christianity has its closest affinity with O. T. prophetism, and is firmly rooted in Christ's consciousness, that, "My doctrine is not mine, but the Father's who sent me."

General Review of Part IV

1.—What is N. T. Theology? In what three respects does N. T. Theology differ from Systematic Theology?

2.—What is meant by "types of N. T. teaching"? Enumerate and describe the chief N. T. types.

3.—Sketch the *history* of the science of N. T. Theology; *value* of N. T. Theology; different *methods* of studying N. T. Theology.

4.—Show the chief roots of N. T. teaching, and the ultimate origin of Christ's plan of salvation.

JAMES M. GRAY, D.D.

Dean of Moody Bible Institute.

Synthetic Bible Studies

Twelfth Edition, Large type, 340 pages. $2.25.

A new, entirely revised and enlarged edition of Dr. Gray's famous book *The Religious Telescope* says: "It goes without argument, wherever the Bible is studied at all, that Dr. Gray is a master in his line of Scripture treatment.

HENRY T. SELL, D.D.

Studies of Great Bible Characters

A New Volume in Sell's Bible Study Textbook Series. Paper, Net 50c; Cloth, 75c.

Dr. Sell selects more than a score of the prominent men of the Old and New Testaments, directing attention to their outstanding characteristics, and what it was they were permitted and enabled to accomplish.

LOUIS ALBERT BANKS, D.D.

Author of "The New Ten Commandments," Etc.

Wonderful Bible Conversions

$1.50.

Dr. Banks retells the New Testament accounts of some outstanding instances of conversions which occurred during the early life and ministry of our Lord, and the days immediately following Pentecost. A fine, stirring book, on a great theme.

J. T. VAN BURKALOW

Pastor, Methodist Episcopal Church, Mt. Kisco, N. Y.

The Lost Prophecy

A Volume of Unusual Interest. $2.00.

The "Lost Prophecy" is that referred to in Matthew's Gospel (11: 23). Mr. van Burkalow undertakes a scholarly search for the prophecy through the Old Testament, and having a fine understanding of the original languages of Holy Scripture, writes clearly and learnedly.

MARCUS DODS, D.D.

The Parables of Our Lord

New Edition Complete in One Volume. $1.50.

"This is a valuable and instructive book. It is a well-known fact that many of the deepest and most important lessons given by Jesus were given in parables."—*Herald of Gospel Liberty.*

G. B. F. HALLOCK — *Editor of "The Expositor."*

A Modern Cyclopedia of Illustrations for All Occasions

Nineteen Hundred and Thirty-eight Illustrations. $3.00.

A comprehensive collection of illustrative incidents, anecdotes and other suggestive material for the outstanding days and seasons of the church year. The author, well-known to the readers of *"The Expositor,"* has presented a really valuable handbook for Preachers, Sunday School Superintendents and all Christian workers.

JAMES INGLIS

The Bible Text Cyclopedia

A Complete Classification of Scripture Texts. New Edition. Large 8vo, $2.00

"More sensible and convenient, and every way more satisfactory than any book of the kind we have ever known. We know of no other work comparable with it in this department of study."—*Sunday School Times.*

ANGUS-GREEN

Cyclopedic Handbook to the Bible

By Joseph Angus. Revised by Samuel G. Green.

New Edition. 832 pages, with Index, $3.00.

"The Best thing in its line."—*Ira M. Price, Univ. of Chicago.*

"Holds an unchallenged place among aids to the interpretation of the Scriptures."—*Baptist Review and Expositor.*

"Of immense service to Biblical students."—*Methodist Times.*

The Treasury of Scripture Knowledge

Introduction by R. A. Torrey

Consisting of 500,000 Scripture References and Parallel Passages. 788 pages. 8vo. Cloth. $3.00.

"Bible students who desire to compare Scripture with Scripture will find the 'Treasury' to be a better help than any other book of which I have any knowledge."—*R. R. McBurney, Former Gen. Sec., Y. M. C. A., New York.*

A. R. BUCKLAND, Editor

Universal Bible Dictionary

511 pages. 8vo. Cloth. $3.00.

Dr. Campbell Morgan says: "Clear, concise, comprehensive. I do not hesitate to say that if any student would take the Bible, and go through it book by book with its aid, the gain would be enormous."

JOHN HENRY JOWETT, D.D.

God Our Contemporary

A Series of Complete Addresses $1.50.

Among the pulpit-giants of to-day Dr. Jowett has been given a high place. Every preacher will want at once this latest product of his fertile mind. It consists of a series of full length sermons which are intended to show that only in God as revealed to us in Jesus Christ can we find the resources to meet the needs of human life.

SIDNEY BERRY, M.A.

Revealing Light $1.50.

A volume of addresses by the successor to Dr. Jowett at Carr's Lane Church, Birmingham, the underlying aim of which is to show what the Christian revelation means in relation to the great historic facts of the Faith and the response which those facts must awaken in the hearts of men to-day. Every address is an example of the best preaching of this famous "preacher to young men."

FREDERICK C. SPURR

Last Minister of Regent's Park Chapel, London.

The Master Key

A Study in World-Problems $1.35.

A fearless, clearly-reasoned restatement of the terms of the Christian Gospel and its relation to the travail through which the world is passing. Mr. Spurr is a man in the vanguard of religious thought, yet just as emphatically as any thinker of the old school, he insists on one Physician able to heal the wounds and woes of humanity.

RUSSELL H. CONWELL, D.D.

Pastor Baptist Temple, Philadelphia.

Unused Powers $1.25.

To "Acres of Diamonds," "The Angel's Lily," "Why Lincoln Laughed," "How to Live the Christ Life," and many other stirring volumes, Dr. Conwell has just added another made up of some of his choicest addresses. Dr. Conwell speaks, as he has always spoken, out of the experimental knowledge and practical wisdom of a man, who having long faced the stark realities of life, has been exalted thereby.

GAIUS GLENN ATKINS, D.D.

Minister of the First Congregational Church, Detroit, Michigan.

The Undiscovered Country $1.50.

A group of addresses marked by distinction of style and originality of approach. The title discourse furnishes a central theme to which those following stand in relation. Dr. Atkins' work, throughout, is marked by clarity of presentation, polished diction and forceful phrasing.

CHURCH WORK

EDMUND S. LORENZ — *Author of "Practical Church Music."*

Church Music

What a Minister Should Know About It. Fully illustrated. $3.50.

Introduction by Cleland B. McAfee, D.D., McCormick Theological Seminary. Mr. Lorenz's book is a work of great value, not only as an aid to the minister in active work who desires to improve his knowledge of the essentials of what constitute a most important factor in his church service, but for the use as a textbook in seminaries.

JAMES GILCHRIST LAWSON

Cyclopedia of Religious Anecdotes

$3.50.

From many sources, Mr. Lawson has gleaned a great harvest of valuable incident of almost every description, especially suited to the use of pastors, evangelists, Sunday school teachers, and Christian workers of all classes.

SOCIOLOGY, STEWARDSHIP, ETC.

GUY L. MORRILL — *Stewardship Department, New Era Movement.*

You and Yours God's Purpose in Things

Paper, net 60c; Cloth, $1.00.

A book which presents Bible-teaching concerning property, income, wealth, their acquisition and use.

"A study of stewardship so arranged as to be useful in class work. Deals with a subject which lies at the heart of Christian usefulness just now coming in for a great deal of discussion."—*Baptist Record.*

JULIA TOLMAN LEE — *National Board Y. W. C. A.*

The Spirit of Service

Seven Lessons on Christian Stewardship for Class and Discussion-Groups. Paper, net 35c.

Prepared, originally, for presentation at the Community Conferences held during the summer of 1922, under the auspices of the Y. W. C. A., these study-outlines deal, concretely, with an indispensable factor in all successful Christian activity.

PHILIP VOLLMER, Ph.D., D.D.

New Testament Sociology

The Latest Volume of the Author of "The Modern Student's Life of Christ." $2.25.

"A textbook for higher institutions of learning, brotherhoods and advanced Bible classes. A book of a type that is greatly needed and should be widely used."—*Presbyterian Advance.*

Date Due

F 18 41

FEB 14 2007

SEP 27 2010

BS2525 .V92
The writings of the New Testament in
Princeton Theological Seminary-Speer Library
1 1012 00013 45